

THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

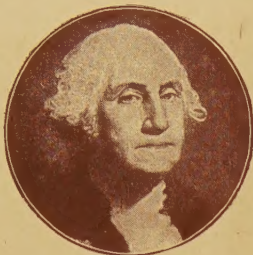
George Washington's Prayer for the Nation

Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy Holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

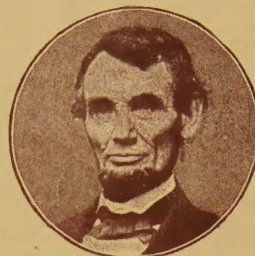
Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.

February, 1921



Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

—George Washington



The aim of moral instruction is to form character; and character is the unconscious obedience to conscience.

—Abraham Lincoln

The Closely Graded Lessons

have been so chosen and written that they assist the pupil from infancy on through all his developing life to establish habits and attitudes based upon religion and morality. They aid in putting behind conduct that greatest of all dynamics, the religious motive, and they suggest forms of service which will fitly express the newly aroused emotions. It is in these ways that conscience is educated, character formed, and boys and girls helped to become intelligent Christian citizens of this country and of the world.

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A Magazine of Christian Education



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FEBRUARY, 1921

No. 5

WHILE we are zealously performing the Duties of good Citizens and Soldiers, we certainly ought not to be inattentive to the highest Duties of Religion. To the distinguished Character of Patriot it should be our highest Glory to add the more distinguished Character of Christian. ¶ I commend the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to his holy keeping.

— GEORGE WASHINGTON —

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The Editors' Outlook

AREBIRTH of ideals and programs for effective inter-church cooperation is evident in the enlarged budget and working proposals adopted by the Fourth Quadrennial Meeting of the Federal Council of Churches at Boston, December first to sixth, 1920. The Federal Council is taking immediate steps to establish working relationships with other inter-church agencies in an effort to serve Protestantism by more closely coordinating all cooperative activities in which the churches together are engaged. In the enlarged program of the Council, special attention is to be given to the program of Christian education in consultation and cooperation with the agencies already engaged in this field. If the spirit of unanimity and enthusiasm manifested at the Federal Council meeting is at all indicative of the attitude of the churches as a whole toward more effective cooperation, it would seem desirable that the Federal Council be permitted promptly to become the coordinating agency for all forms of national and world service in which the Protestant Evangelical churches of America can advantageously work together.

ACTING upon the suggestion of the Federal Council of Churches, that existing interdenominational Sunday-school agencies consider the advantages of affiliation with the Federal Council, the Committee on Reference and Counsel representing the Sunday School Council and the International Sunday School Association has taken the following tentative action subject to the approval of both bodies:

1. We approve some working relationship with the Federal Council, but not organic union.
2. We believe that in the new organization (Sunday School Association-Sunday School Council) should be centered the inclusive task of religious education as distinguished from the promotive and administrative work of other agencies not directly responsible for the religious education of the childhood of the churches.
3. We believe that the making of curricula for missionary education, social service, stewardship, etc., should be the task of one Central Educational Committee, the International Lesson Committee, which should be an organic part of the International Association-Sunday School Council.
4. We ask the Federal Council to recognize the distinctive character and function of education and the necessity for a free and independent educational organization.
5. We ask the Federal Council to recognize the reorganized International Association-Sunday School Council as the agency for cooperative interdenominational work in the field of religious education.
6. We suggest that the Federal Council appoint a Committee on Reference and Counsel to confer with the Joint Committee on Reference and Counsel of the newly organized International Sunday School Association-Sunday School Council.

COMPLETE unification of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, contemplated in the recent reorganization of these two bodies, is proceeding along practical lines and as rapidly as could reasonably be expected. At the time of this writing neither group

has met since the reorganization at Buffalo in June. Meanwhile the Joint Committee on Reference and Counsel, to which both organizations are indebted for the measure of unity already achieved, and which is under instructions to draft a plan for the complete merger of the two bodies, has been diligently at work seeking practical ways of bringing the large and varied interests and activities of both organizations closer together. A natural first step would seem to be the merging of parallel committees dealing with the same general interests. It is therefore proposed that the Committee on Education of the International Association be consolidated with the Educational Section of the Sunday School Council. Similar consolidation is proposed for the parallel committees on (a) Children's Work, (b) Young People's Work, (c) Adult Work, (d) Teacher Training—all elements now represented in parallel committees to be adequately represented in each of the consolidated groups.

A second major proposal toward complete unification is the committee's recommendation that the denominational and interdenominational field agencies be effectively coordinated from top to bottom, that is, from the staff of general workers to those of state, county and other geographical units. Only so, can the interdenominational promotion of Sunday-school work proceed effectively. Should these recommendations be adopted together with others in process of formulation, another year should see the consummation of complete unification and the reestablishment of harmony and effective cooperation in the general Sunday-school field. The urgent need for a nation-wide and for a world-wide united program of Christian education permits of no other result.

INQUIRIES and surveys made by a special commission of the International Sunday School Lesson Committee indicate a steady and rapid decline in the use of the International Uniform Sunday-School Lessons, now known as the Improved Uniform Lessons, especially in the lower grades of the Sunday school. This decline, however, is more than offset by much greater increases in the circulation and use, both of the International Graded Lessons (closely graded) and the departmental adaptations of these closely graded lessons which have been made by a number of the denominations for their own use. The commission likewise reports a wide-spread demand for a new thorough-going system of departmental lessons. Upon the basis of its investigations, the commission has made to the International Lesson Committee certain constructive recommendations which are in substance as follows:

1. That the International Lesson Committee proceed to prepare a course of Departmentally Graded Lessons which shall be predominantly Biblical in character, dated, arranged in cycles of three years and covering five departments, namely: Primary, Junior, Intermediate, Senior, and Adult (including young people).
2. That the Lesson Committee undertake to make this course available beginning with January 1, 1924, the first cycle to be for the years 1924-1926; and that the International Uniform Lessons be discontinued after December, 1923.
3. That, as an integral part of the proposed depart-

mental course, there be prepared by the International Lesson Committee suitable opening services of worship, dated to correspond with the lessons, together with appropriate memorization material for use by the whole school or by such departments as may desire.

4. That the Committee point out to those schools and denominations which may wish to continue the use of an absolutely uniform series of lessons for the whole school, that it will be possible to provide a six year cycle of such lessons by using, during the first three years of that cycle, the Intermediate lessons, and during the second three years of that cycle the Senior lessons of the proposed departmentally graded course.

The Commission recommends that no further changes be made by the Lesson Committee in the present International Graded Lessons, and that the Committee proceed to construct as rapidly as may be possible a new curriculum of religious education covering both Sunday and week-day instruction. It is intended that the proposed new and larger curriculum shall be based upon experimentations conducted under the auspices of the Lesson Committee, and that a number of years shall be taken for the preparation of this curriculum.

THE CHURCH SCHOOL regards these recommendations as in line with the urgent needs of the present, and congratulates the Sunday-school forces upon the initiative and energy shown by the present Lesson Committee in addressing itself to the task of providing a more adequate program of religious instruction for the new day.

CONCERNING the demoralizing effects resulting from bad housing and strong drink, the voice that best deserves a hearing is the one that is raised on behalf of the children. Such a voice comes from the London slum district in the person of Margaret McMillan, who for seven years has been living there in her Open-Air Camp School, giving to hundreds of little children under seven years of age the intelligent mothering that is known as nurture.

Miss McMillan and her associates of culture and moderate wealth have put their all into this work, and for that reason the school is a redeeming and vitalizing influence in a besotted part of London. In her book *The Nursery School* she draws the following vivid picture of the life of her neighborhood:

"People get used to bad housing just as they get used to drink. The tenants of some very poor houses have big wages coming in. When the war broke out there was plenty of money. Strong drink is always here. People did not drink less because wages were high. When food was very abundant drink was still plentiful. In lean and hungry days it is still here, stealing the children's bread. Though, as we know, we have a housing problem of the gravest kind, there is no lack of houses for drinking bars. We have seven within a stone's throw of our doors. No

one has grappled with this monstrous thing so as to destroy it."

In the light of such a picture, certainly the liquor traffic stands condemned, an outlaw in civilized society. During the long years of its undisputed rule—now happily drawing to a close—strong drink has ruined more homes, destroyed more men and murdered more women and children than are represented by the staggering totals of casualties and innocent victims of the recent war. What further argument is necessary in behalf of world-wide prohibition?

ONLY a little while ago all of us were making comfort kits, writing overseas letters, and leading various "drives"; or else cleaning guns, swabbing down decks, passing out cups of hot chocolate, doing bayonet exercises, and killing men. Now it is all over and yet—it may come again. War, more dreadful than pestilence and famine, has not been killed, and if it comes it will be for the same reason that it has always come, because there are in the world not enough friendly people. A war with Mexico would not be altogether because of petroleum, or "conflicting interests," or the depredations of a few bandits. It would be because so many Americans can see the Mexicans only as "dirty greasers" and so many Mexicans can see Americans only as "thieving gringos." Should war with Japan come, it will be for like reasons, because so few of us are willing to see their problems with sympathy and so few of them are willing to see

TO OUR FOREIGN SUBSCRIBERS

MORE than one thousand copies of THE CHURCH SCHOOL now go regularly to individual addresses outside of the United States. Practically all Christian countries, and all countries in which the Protestant Churches of America are carrying on missionary work, are represented in this list of subscribers.

To all these readers in far-away lands, the Editors of THE CHURCH SCHOOL extend a cordial invitation to become contributors as well as readers. We want you to write for us. Give us the lay of the land in your bailiwick. How fares the cause of Christian nurture and training among the people whom you serve? Have you any prosperous and efficient Sunday schools? What are your week-day classes and schools for Christian teaching like? What do you teach? Where do you get your teaching helps? Is the native literature and equipment adequate? What are your problems? What is the outlook? How can America help?

Correspondence and contributed articles with illustrations, if possible, will be heartily welcomed. Make THE CHURCH SCHOOL your channel of communication with workers in other fields and they will reciprocate by sending to you encouraging information and practical suggestions.

our problems with sympathy.

Differences of race, of language, of dress, of customs, of color have separated the nations by great gulfs of mutual distrust, and today, more than ever before, we need devoted and skillful engineers who, across these dangerous abysses, will throw strong girders of mutual love and mutual understanding and build thereon a superstructure which will bear the weight of crossing millions. There will of course be failures; much work which we all hoped was permanent went crashing down in the great war, but the engineering corps of the army of righteousness will be no more disheartened than were the Panama canal builders by the recurring slides in the Culebra Cut.

When one considers how far we are from making the whole world friendly, it seems discouraging, but, in fact, it is by no means hopeless—besides being the only happy life that one can live. Here is the loved, familiar task to which we Church-school teachers have come back after war's valley of the shadow:

To see in all other people and in all the world about us just as much good as we can.

To be ourselves radiating centers of friendliness.

To kindle in our own pupils the spirit of sympathy and friendliness, with faith that some day that spirit shall triumph throughout the earth.

Making the World Christian

"ENGLAND became the people of one book, and that book was the Bible." Thus wrote Green, the historian, concerning that period of English history within which falls the publication and first wide distribution of the King James Version of the Holy Scriptures.

"It was as yet," continues the statement, "the one English book which was familiar to every Englishman. But far greater than its effect upon literature or social phase was the effect of the Bible in the character of the people at large. One dominant influence told on human action; and all the activities that had been called into life by the age that was passing were seized, concentrated and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

WHAT was true of England in the seventeenth century may well serve as our ideal for the world in the twentieth century. We are not to understand from the statement quoted that all Englishmen of the period referred to became Christians. It means, rather, that the teachings and spirit of the Bible penetrated all classes of society and had a marked influence upon English life as a whole. Evidences of a similar world-penetrating and world-transforming influence of Christian ideals are not lacking, even amid the seething social and political turmoils, the cruelties and the suffering that constitute the war's dark aftermath. Such evidence is discernible in the new crusade for human freedom, liberated and augmented by the war. It is reflected in the crumbling of outgrown systems of human government, and in the universal struggle for the extension of democracy to every sphere of social contact and activity. It finds expression in the establishment of a League of Nations, a World Federation of Democratic States, the conception and ideal of which must be regarded as an Anglo-Saxon-Protestant contribution to the new world order.

The hope of the future lies in the extension of Christian idealism through the spread of Bible knowledge and religious experience to the ends of the earth. Is it too much to believe that the world agony of the present may yet prove to be but the birth pangs of a nobler civilization? May we not have faith to expect that once more "all the activities that have been called into being by the passing age are being seized, concentrated and steadied to a definite aim by the spirit of religion," and this in such a way that the whole temper of mankind shall ultimately feel the change, and a new conception of human society supersede the old?

HOW shall the peoples of the world, including both progressive and backward groups, become the people of this one book, the Bible? We answer, "by giving the Bible to all the people, and by stimulating in them a desire to understand and live by its teachings." The first condition, the translation of the Bible and its publication in the scores and hundreds of languages and

dialects, has practically been made. The Holy Scriptures are available, and they are being widely circulated in the vernacular of every country and of every race. Everywhere men receive the Book of books gladly. The second condition is more difficult of fulfillment since it involves a world program of Christian teaching. Nevertheless, a beginning, though it be only a beginning, has been made. A native leadership is in training in every field. Christian schools are multiplying. The obstacles of mass illiteracy, superstition, and race prejudice are being overcome. All doors are open. So far as non-Christian lands are concerned, the influence of the Bible, which today means the influence of the Christian religion, is spreading, and spreading rapidly.

In America, where the population always has been, in name at least, predominantly Christian, progress is to be measured qualitatively as well as quantitatively. Nevertheless, the percentage increase of church communicants for the past century has been slightly greater than that of the population as a whole. At the same time, the process of more thoroughly Christianizing individual and community life has likewise gone forward. The abolition of slavery and of the liquor traffic are outstanding examples. At present fully one third of the population regularly subscribes to or purchases the special forms of Christian literature produced by and for the churches, not including the Bible, while the general tone of all literature shows steady improvement. Bible societies and publishing houses report an unprecedented circulation of the Holy Scriptures. Interest in Christian education through the Church school is growing, while the character of the instruction given in the Sunday school and weekday classes, as reflected in the courses of study and teaching literature, is distinctly better. These facts give evidence of religious progress.

THERE is urgent need, however, for greatly accelerated effort everywhere. Human institutions, and back of these the aspirations and faiths of mankind, are once more in a state of flux as they have not been for centuries. The world has suddenly become one great neighborhood which sorely needs the Christian faith and purpose to make of it a cooperative fellowship. The means at hand to work this transformation must be quickly applied to their uttermost. They are none other than the material and tools of Christian education in the hands of trained and consecrated ministers and teachers. To secure these in sufficient numbers, to thoroughly train them, to support them and to provide them with a blue print of their task in the form of a program—this is the work of the united Christian churches. To enlist personally in the ranks of Christian workers, to aid in improving the local Sunday school, to teach with more faith and enthusiasm a class of boys or girls, or of young people, to start a group in mission study or in teacher training, to consecrate oneself more completely, to serve more conscientiously at one's post—this is the duty and privilege of the individual worker.

HENRY H. MEYER.

Ten Years' Work in Ten Days

Tokyo, October 5-15, 1920

By Edwin B. Chappell, Jr.

ON October 5, 1920, only a few hours before the Eighth World's Sunday School Convention was to open, the great Convention Hall, which had been erected through the efforts of the Japan Patrons Association, burned to the ground. That night the opening session was only twenty-four minutes behind schedule. Such was the spirit of the Convention.

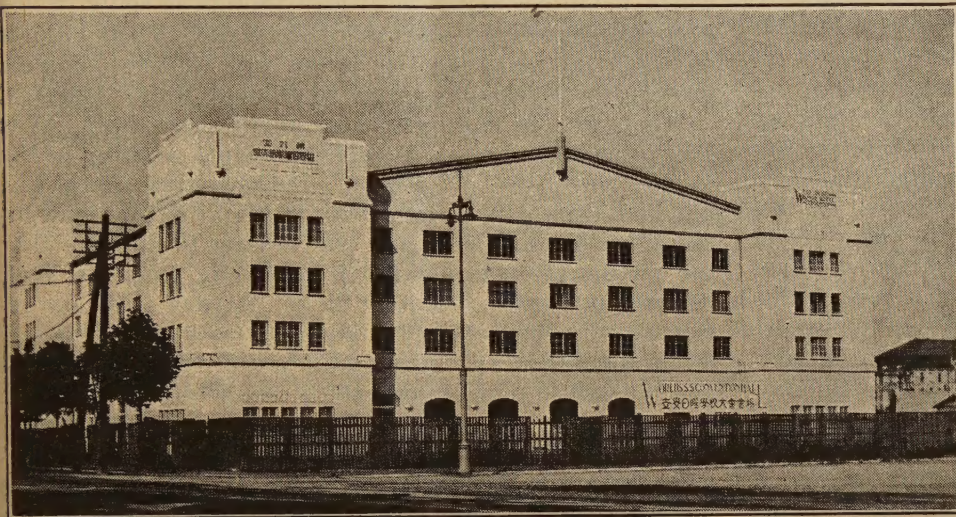
hospitality is, were astonished at the lavish welcome given by the nation to this Christian gathering of Sunday-school workers. The press and all public officials were most courteous. As the different groups of delegates toured Japan before and after the Convention, city vied with city in extending to the foreign guests a most cordial and warm-hearted welcome. In addition to the splendid

reception given the delegates at Tokyo, where they were literally presented the keys of the city and where every possible courtesy was shown, monster demonstrations were held at Yokohama, Kamakura, Kobe, Osaka, Kyoto and more than seventy other great centers. By these group conferences, more people were reached than during the entire Convention period at Tokyo.

It would hardly be fitting to pass over the great events of the Convention without a word concerning the remarkable work carried on by the Patrons Association in making this event a possibility. The Patrons Association includes in its membership influential leaders of high rank as well as many of Japan's leading spirits in the Christian enterprise. These

leaders, who worked so faithfully and tirelessly that the Tokyo Convention might be the greatest and most successful thus far, had not only the moral but the financial support of his Majesty the Emperor of

Japan, who contributed Yen 50,000 (\$25,000) toward the general work of the Association. Noteworthy among the entire events of the Convention was the entertainment given by this Association for 1,500 of the delegates at the Imperial Theater. A box dinner was served and Baron Sakatani, whose Christianlike statesmanship has meant so much to the Christian forces of Japan, presided. Viscount Shibusawa made the principal address of the



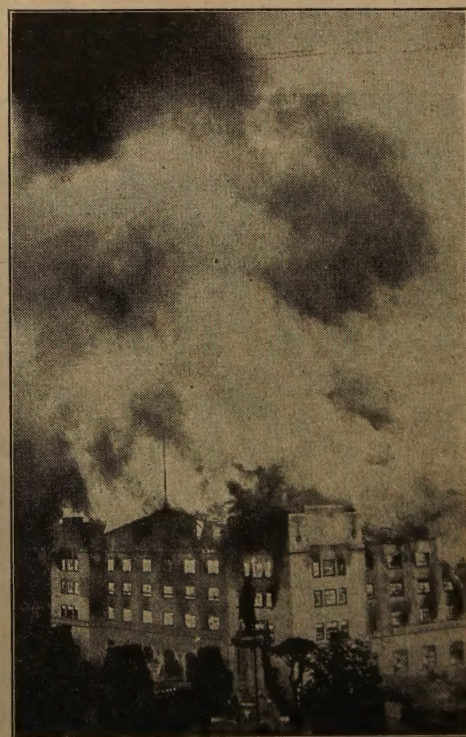
Convention Hall

Many of the delegates, though greatly regretting the destruction of the magnificent new structure, feel that the fire was the incentive for even greater things than the most optimistic had hoped for. It resulted in a great wave of warm-hearted sympathy sweeping over the entire nation. Among the first to call at the headquarters of the Association to express his sympathy was the Minister of the Imperial Household. Telegrams poured in from all sections of Japan, and the first cable to arrive was from the Japanese Christian Federation in Seattle. It read, "Sympathy—let God arise."

After meeting for the first two days in the auditoriums of the Y. M. C. A. and the Salvation Army, the Convention moved into the Imperial Theater, which had been tendered following the fire and which had been put in readiness for the large number of delegates in only twenty-four hours. While this beautiful theater was a godsend to the Convention, still it was able to house only a comparatively small number of those desiring to attend the sessions. In the Y. M. C. A., the Imperial, Waseda and Keio Universities, and in a number of public-school buildings, overflow meetings were held. Thus more than fifty of these overflow meetings were attended by 33,000 people.

The delegates, 1,800 strong, not including visitors, represented eighteen different countries. Japan led with 813 native delegates and 275 missionaries. The United States, with a total of 513, easily led all foreign delegations.

By far the most impressive feature of the entire Convention was the spontaneous hospitality of the Japanese people. Even the missionaries, who knew what Japanese



Convention Hall burned to the ground in twelve minutes. 700 singers and orchestra made their escape just before the roof fell in.

evening. Without the aid of the Patrons Association the Convention would have had a most difficult task to face.

The Convention Program was built around the general theme, "The Sunday School and World Progress." Then there was a daily theme which expressed the special emphasis of each day. Such themes as "Jesus Christ, the World's Redeemer," "The Bible: God's Revelation to the World," "The Christian Heritage of the Child," and "The Sunday School and National Life" were dealt with by men and women whose names are familiar to Sunday-school workers all over the world. The devotional element in the program was strongly emphasized. Every morning at 8:30 Dr. W. E. Biederwolf, the evangelist, conducted a World Service of praise, testimony and prayer, while at 11:30 Bishop Herbert Welch, of Korea, led the Convention in a specially appropriate and inspiring devotional service.

The great children's day rally at Hibiya Park on Sunday afternoon was perhaps the most picturesque feature of the entire program. It is estimated that more than 15,000 Sunday-school children participated in this rally. The great concourse of children in their bright kimonos, the beautiful silken banners of the different Sunday schools, the thousands of World's Association flags—one carried by each child—presented an impressive and thrilling demonstration of the energy and enthusiasm of Japanese youth and of the strength of the Sunday-school movement in Japan. After a short program in the park, the whole company formed into line and marched four abreast through some of the principal streets of Tokyo singing, "Onward, Christian Soldiers," waving their pennants and breaking into loud cries of "Banzai, banzai" at every foreigner who waved his hat or handkerchief at them. The parade ended in front of the Imperial Palace, where after a word of prayer and three "banzais" (cheers) for the imperial family, the great crowd dispersed.

A large measure of the success of the Convention was

due to Professor and Mrs. H. Augustine Smith, who had full charge of music and pageantry. Professor Smith's own account of this part of the program appears on another page of this issue of THE CHURCH SCHOOL.

Another valuable feature of the Convention was the Sunday School Exhibit, gathered from all parts of the world. It was estimated that more than 40,000 people visited this exhibit during the ten days of the Convention. A significant fact in this splendid feature was the evidence of Christian influence in the materials furnished by the Buddhist Sunday School Society.

After the Convention the delegates divided into groups for side trips, not only throughout Japan, but also into China and Korea. One group made the trip around the world, holding conferences at many points en route. Some of these delegates have not as yet returned. Their reports on world Sunday-school progress will be awaited with interest by the Sunday-school workers of North America.

What will be the results of the Convention? Was Tokyo the logical place to hold this eighth meeting of the world's Sunday-school forces? Perhaps time alone will tell, but there are certain definite facts that we can already lay our hands on and which seem to indicate that the missionary was not far from wrong when he said, "More good has been done in the ten days of this Convention than in ten years of missionary work before." For if nothing else, the Convention has given renewed strength and courage to that comparatively small body of men and women in Japan who have been fighting the Christian battle alone. We in America, who find ourselves continually surrounded by a multitude of people who have the same ideals and aspirations as ourselves, do not realize what a discouraging thing it must be to feel that you are alone in the things you are striving for. Native Christians in Japan, as well as the missionaries, have felt this loneliness for many years. Therefore when they come face to face with a great multitude of Christian men and women from all parts of the globe, when they feel that they are part of a great live movement that is actually functioning elsewhere, when they

feel the warm hand of Christian brotherhood placed upon their shoulders with a cheerful word regarding the possibilities of the future, then it is that the horizon clears up a bit.

The Convention has been the means of fostering a new spirit of international friendship on every side. Even the Japanese press, that was not altogether friendly towards the total enterprise in the opening days, openly admitted towards the end that the results of the Convention on the international relationship of the nations were most encouraging. And how could they feel otherwise when demonstrations of friendliness and signs of genuine desire for a complete understanding of the nations were evident on all sides? One has only to think of the Christian motives that caused these 1,800 delegates to pass the following resolutions in order to be convinced of the results:



Sunday School Rally at Hibiya Park, October 15.
Fifteen thousand in the parade and around the band stand.

**Resolutions Adopted by the World's Sunday
School Convention at Tokyo,
Oct. 13, 1920**

We, the delegates of the World's Eighth Sunday School Convention in conference assembled at Tokyo, representing thirty countries and more than thirty million officers, teachers, and pupils, affirm the following propositions, embodying the principles of world brotherhood, with special reference to international relationships.

1. We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity that ignores this basic fact imperils the security of the world.

2. We record our appreciation of every movement that makes for a deepening sense of mutual indebtedness and obligation among the nations, and likewise deplore every action that makes for misunderstanding, discord, and dissension.

3. We attest our confidence in the practicability of a world brotherhood, and hold that fealty to the principle of the common good is more cohesive than mere similarity in customs, habits, and manners.

4. We maintain that any national or international policy that seems to discriminate in the treatment of nations and races engenders bitterness and is subversive of the best interests of mankind and inimical to the peace of the world.

5. We believe that all international problems are solvable and all international difficulties are adjustable if dealt with in a spirit of dignified tolerance, noble conciliation, and Christian forbearance and that Christian altruism must take the place of enlightened self-interest in the settlement of all international contentions.

6. We record our conviction that brotherhood must be vitalized so as to have a direct relation to the kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world

mind can come only through fellowship with him who is at once Son of God and Son of man.

7. We call the nations to heed the warning given by the present world chaos and to deliberately refrain from taking any provocative national action that would wound national honor, discount national prestige, or be of such a character as to create suspicions, resentment, or revenge.

8. Finally, we assert our unalterable conviction that nothing in this world is settled until it is settled right. We hold that spiritual sanctions must have a place in life and that moral mandates must increasingly exercise their power in controlling the conduct of mankind. With unfaltering trust and high resolve, we pledge our allegiance to these principles and dedicate our lives to their speedy realization throughout all the earth.

To the readers of THE CHURCH SCHOOL and to that multitude of workers who are interested in Sunday-school progress and welfare, and who believe with all their hearts and with all their minds that in the Sunday school lies one of the greatest possibilities among human agencies for cementing this international friendship and brotherhood, to all these people, the fact that the Sunday school has received the most thorough advertising ever given any cause throughout the empire, will be a source of satisfaction. They will be glad to know that because of the signal honors bestowed upon the Convention by the imperial family, the intense interest shown in the enterprise by some of Japan's most noted men, and the example set by those Japanese children already enrolled under the Sunday-school banner, much of the prejudice and opposition which formerly existed will be broken down—in fact, is already crumbling. A summer training school is a certainty, additional secretaries and Sunday-school experts have been employed, a Sunday-school building is to be erected in Tokyo at a cost of \$75,000.

Those of us at home who have seen what a real live factor the Sunday school can become in the life of any community have confidence that once these schools are established throughout the world, the ideals that we have so long talked of and hoped for will become a reality.

KOBE'S FAREWELL

To those who participated in the WORLD SUNDAY SCHOOL CONVENTION

Our 650,000 citizens, with their fifty-one Sunday schools, take this opportunity of expressing our appreciation of your stay among us.

Among the many benefits derived from your visit we obtained great stimulus and inspiration from the lectures and music of your specialists, and your visit has further contributed largely to the creation of a better mutual understanding which will help to promote international friendship.

CHUICHI ARIYOSHI, Governor

CHOJIRO INUI, Acting Mayor

SHINKIGHI TAMURA, President Chamber of Commerce

YASUTARO OHTA, Chairman, City Assembly

YOSHINOBU OHNO, Chairman, Sunday School Convention Committee

Pageant, *The City Beautiful*

Featuring for the first time in Japan the welfare agencies of Tokyo and other cities. Building "The City Beautiful" in the Orient.

Teaching Christian Democracy Through Music, Pageantry, and Art Pictures

By H. Augustine Smith

IN the pageants and chorus singing a new day in inspiration and self-expression has opened for the Sunday-school movement in Japan and the Orient." Nearly two thousand Japanese students from Keio, Waseda and Imperial Universities and from the mission schools of Tokyo, Yokohama and Kobe took part in the pageantry and chorus. They came from every walk of life, from the homes of millionaires and from the lowliest homes. Women for the first time took their place in mass chorus singing, touching elbows with their brethren in the tenor and bass sections. There were many first thrills at that first massing of all singers—one thousand—at the Y. M. C. A. Auditorium, September 14, when "The Hallelujah Chorus," "Unfold, ye portals everlasting," "The Sanctus," and several other immortal choruses were lifted to the very skies by these students and clerks. The moist eye, the glow of cheek, the radiant smile, the tense nerves, all attested a holy hour in the ministry of song. So great was the clamor for admission to the chorus that membership tickets were issued for each rehearsal; special roped off lanes were put into use, while a guard of six specially trained men watched for any padding of chorus personnel. Newspaper photographers with their flash-light paraphernalia were restricted to certain periods for their work; yet over fifty chorus and pageant pictures appeared in the Japanese daily press of Tokyo, Yokohama, Kobe, Osaka, Kyoto, etc. It was predicted both in America and in Japan by people who knew that the ambitious program of choral classics, dramatization, and art projections could not possibly be carried through. It would prove too difficult and too varied for a people not accustomed to English or to Occidental music. On the contrary, the Japanese sing absolutely in tune, with pure tone, a keen sense of color and dynamics, a most beautiful English

diction, and a balance of parts that, if anything, necessitated the softening down of the tenor section and the building up of the soprano tone.

One thousand Japanese took part in the four different pageants which were staged nine times in the course of twelve days. Pageantry was altogether a new art in Japan. There is no word in the language to represent it. The people were frankly skeptical of its success, and it was found difficult to prevail upon people to take part. Certain of the more conservative missionaries felt that the burning of the Convention Hall was a visitation on the "Godless shows" that were to be staged. But with the first presentation—Friday, October eighth—"From Bethlehem to Tokyo, or the Spirit of Christianity through two thousand years"—everything was changed. The four hundred who took part and who knelt at the manger of Bethlehem, lighting their candles, and singing such hymns as "I can hear my Saviour calling," "Break thou the Bread of Life," "Just as I am without one plea," "All hail the power of Jesus' Name";—these all came into a deeper Christian life.

The charming acting of the Japanese boys and girls, their poise, their sense of dramatic feeling, their admirable marching and counter-marching, their unswerving obedience to leadership, made these pageants the most impressive and beautiful the writer has ever seen on any stage or platform. Viscount Shibusawa, at whose request a second performance of this Christian pageant was given before the lords and ladies of Japan, said: "The pageant was beautiful, grand, and still delicate. In Japan and in all countries, there are attempts at such things, but they are partial, small in scale, and they lack the delicateness which characterized the whole presentation tonight. It was a beautiful thing to see." The newspaper headlines



Pageant, *The Rights of the Child*

Japan needs these dramatic warnings that she may not exploit her child life at the price of factory production. This scene made a powerful impression on Japan.

indicate something of the thrill which stirred all Tokyo and Japan as the pageant hours arrived. "Crowds waited for hours to get seats for pageants." "Crowds standing for hours in the drizzling rain for the City Beautiful pageant." "Largest crowd ever packed into Imperial Theatre."

One of the secrets of the great success of these presentations was that the message to ear and eye could be given without interpretation. The Japanese and English tongues have nothing in common, and constant interpretation was necessary for the understanding of speech, but in the emotional appeal of chorus, pageant, and picture through the eye and ear gate, the message reached instantly the hearts of every kindred, every tribe, without intermediary and without accommodation. As to ultimate influence on participants and delegates and audience, a single letter to "Father and Mother Smith" will testify, showing something of the long, arduous rehearsals, the spirit of love and sympathy through all, the ultimate purpose of Christ for the world, the world for Christ, throughout every pageant and every chorus:

DEAR PROF. AND MRS. SMITH:

My name is Miss Haru Fukui. I was one of your children during the convention time. You were our father and mother. I have felt lonely since the convention is over. I am more lonely when I think that you are going away from us very soon and I

thought it was better to tell you what we chorus members wanted to let you know, when I read your "Sayonara" in one of Tokyo papers the other day, although I cannot express it well, and besides, you do not know me personally.

How happy we were to sing in the chorus. If we were not in our ages, we would not be able to have a chance to know you. We had never had such a happy time as this and shall never have any more. Our hearts are filled with gratitude to you. We felt something divine when we were watching the point of your stick, being moved by your characteristic power. We always felt that we were very near to God when we were singing together. You will surely be glad to know that many girls who were in the chorus have come nearer to God and determined to be good characters. Goodbye! Our father and mother! Our hearty thanks and earnest prayers go with you as you go away from us to your

home. Please do come again. We shall not be very happy until we see you and hear your singing again.

I am most sincerely yours,

(Miss) HARU FUKUI.

In visualization new methods were used; twin stereopticons operating on a curtain wide enough to carry both squares of light. One side was in Japanese with Fuji, or the Inland Sea; the other side was in English with

(Continued on page 237)



"From Bethlehem to Tokyo"

At the manger of Bethlehem. Four hundred and fifty electric torches were lighted at the manger, spreading into all the world through types of Christian and social Service.

Washington's Prayer for the Nation

The following article, with the prayer of Washington, appeared in *The Outlook*, October, 1920. It is especially fitting that the young people in our Church schools should become familiar with this prayer during the month of February. It would also be of interest to have a short report given describing the Washington Memorial Chapel. An article furnishing splendid material for such a report was published in *The Ladies' Home Journal*, November, 1920. The pictures on these pages may also be given a prominent place in the young people's room during this month.

Pictures by Courtesy of the
Rau Art Studios, Philadelphia

RECENTLY there was placed upon the beautiful altar of the Washington Memorial Chapel at Valley Forge an exquisitely illuminated copy of Washington's prayer for the Nation:

"Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy Holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

"And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

Every day at noon a litany and prayers for the nation are said in the chapel, and it is inspiring to think that day and night this petition of the father of our country makes thus its silent appeal.

The article in "The Outlook" also suggests that every church throughout the United States should place upon



Valley Forge Memorial Chapel
Cloister Showing Washington Memorial Door

"His work is done;
But while the race of mankind endure,
Let his great example stand
Colossal, seen of every land,
And keep the soldier firm, the statesman pure
Till in all lands, and thro' all human story,
The path of duty be the way of glory."
—Tennyson.

its altar or wall one of the excellent copies of this illumination to be a constant reminder to its congregation of the spirit in which our great leader accomplished his task, and that "no spot on earth—not the plains of Marathon, nor the passes of Sempach, nor the place of the Bastille, nor the dikes of Holland, nor the moors of England—is so sacred in the history of the struggle for human liberty as Valley Forge."

Copies of this prayer may be obtained for twenty-five cents each by applying to the Secretary of the Valley Forge Museum, and the proceeds will be added to the funds for completing the buildings planned for the "Westminster Abbey of America," which is already become one of our most sacred shrines.



View of the Exterior of the Washington Memorial Chapel



Interior of Valley Forge Chapel

Peter and "Mook"

A STORY of a Daily Vacation Bible School where so-called "foreigners"—children of our new Americans—grew to know and to love children in the far-away land of China.

By Della Ryan

THEY were the children of our new Americans, living in the midst of a vast industrial community in the middle West. They were all born in America and were loyal American citizens in the making, although their parents spoke English brokenly and had vague and uncertain conceptions of that process we are wont to call Americanization. The children came regularly to the clubs and classes at the Settlement House which was the social and religious center standing for good citizenship, clean living and Christian ideals.

To be sure, missionary education for the children of new Americans is not necessarily a different thing from missionary education for children of native-born Ameri-

the idea just grew and with it interest was awakened and the spontaneous desire to do something for China.

On a Sunday night preceding the opening of the school, China was the subject at the evening story hour. That night the children found out something about the country itself. It was all so new to them and yet it was true. "Topsey-Turvey" land indeed, where people do everything by opposites, where they travel in wheelbarrows, and where the men dress like women and wear "pig-tails" down their backs. Here was humor, and immediately a response and an awakened interest. And four hundred millions of people with only two hundred and twenty-three American doctors for all of them! Now sympathy began to grow.

"Do you know that seven out of ten of the babies born in China die before they grow up? Wouldn't you like to save some of the money you spend for candy and chewing gum and send it over there to help build a hospital for Chinese boys and girls?" Every hand went up. Here was a chance to do a good turn, and the children of new Americans are instinctively generous. A real investment in a real undertaking!

When on the first "China day," after the opening of the school, the teacher who had been born in China showed photographs taken in China—a real Chinese bride riding in a sedan chair, real Chinese houses and real Chinese boats—there was not the faintest shadow of a doubt of the reality of China in the minds of those boys and girls. For had she not lived

there and seen it all with her own eyes?

There were stories and stories. There was the story of the "Tiger Hunt" from the "Honorable Crimson Tree," then the story from the "World Outlook" about "Scratching the Scales from the Dragon's Back," there was the "Feast of Lanterns" and many others. But best of all was the true story of "Mook." During the last week when the climax of interest was reached, a story about this real Chinese boy and his friends was told every day.

But the story was not the only means of presentation used. Through the eye and the heart of the child a strong appeal was made. There were posters and pictures to make a more vivid appeal to the imagination and to awaken deeper sympathies toward the boys and girls in this far-away country. The public library kindly cooperated in loaning pictures illustrating customs and travel in China. Perhaps of deepest value was the appeal through simple and informal prayer. Such can never fail to awaken a spiritual response in the heart of the child. Every day there was included in the prayer a brief and direct petition for China, such as, "We thank thee, Father, for a chance to help the boys and girls of China.



Chinese Wedding Procession

cans except for the fact that it has not been so often tried among them. But the response is exactly the same, as the following facts will show.

On the morning of the opening of the Daily Vacation Bible School in June, seventy-eight boys and girls gathered at the Settlement with eager, expectant faces. "What are we going to do?" was the question uppermost in the minds of all. Not a single one had a thought of doing anything in the line of missionary enterprise, much less of giving a definite amount of money toward the building of a children's hospital in Lungtien, China. In fact, in the minds of the teachers the idea existed more as a hope and an ideal rather than a plan which was sure to work. It was an untried field and to these children the word "missionary" had a vague and indefinite meaning.

By a happy coincidence China was chosen to be the subject for missionary study, particularly happy because one of the student teachers who came to help during the five weeks' session had been born in China, was a student volunteer and some day was going back to that country to teach. So that was the first step toward making China "real" to the children. After that, as the days went by,



Boats on the Yangtse

Bless all the people of China and bless our gifts to them."

From the very first day of the school there was a definite goal toward which the children gave their offerings, the building of a children's hospital in Lungtien, China. Daily collections were taken by ushers appointed to pass the baskets. When the school was half over ten dollars was set as an approximate amount which might be raised by the end of the school session. Before the end of the fourth week the ten dollars had been given, and on the last night when the final program and exhibition of the work of the school was held the total gift amounted to sixteen dollars. Even the kindergarten children took this responsibility of stewardship seriously, as manifested by a little four-year-old boy, who, on a morning when he had no penny, proudly dropped his little toy celluloid dog in the basket.

Besides the giving of the money there was the giving of time and service in the making of scrapbooks. The morning handwork period was not long enough for this; so many afternoons were given over to cutting and pasting and the selection of pictures which Chinese boys and girls might like. As a result of these willing efforts twelve scrapbooks of varied sizes and descriptions were soon on their way to the hospital in Lungtien.

Three days before the closing of the school the following invitation was sent out to the parents of all the children: "Dear Friends:

"On Friday evening, July 30, there will be a program and exhibition of the work done by the children during the Daily Vacation Bible School which has been in session for the past five weeks. The children and teachers are anxious to show you what we have been doing in our school. The program will consist of songs, hymns, Bible memory selections and stories. The boys and girls have been giving their money to be sent to China to help build a hospital for Chinese children. They have also made scrapbooks to be sent to China. Other work which will be exhibited is picture framing, sewing, brass work and various other articles made by the children themselves.

"Come and see what your children have done. The program will begin at seven o'clock."

There was a fine response from the mothers. Unfortunately the long working day and the night shifts in the industry which employs the fathers of these children prevent them from sharing the interests of their boys and girls to any great degree. But the small room was crowded to its utmost capacity with the mothers who came, their babies in their arms, to see what Peter or Milan or Josephine had made and to hear the last story of "Mook." And there was glad interest and joy in mothers' as well as in children's hearts when announcement was made about the sixteen dollars and when they heard that Mook's golden wish had come true and that he was in America learning to be a doctor in preparation for a ministry among his own people.

One mother, as she purchased the article made by her little girl in the craft department, said to the teacher who held out her change, "Oh, you keep

that to send to China to help build the hospital," which shows that the mothers as well as the children were students in the school of missionary education.

Such an experiment as this goes to prove the potentialities lying within these future American citizens. We call them Croatian, Servian and Slovak—foreigners. In mind and soul and in potential character they are Christian Americans, although they are but nominally church members. If we will but give them a chance they can and will become a Christianizing force not only in America, but in kingdom-extension to all parts of the earth.



Porteur with Wheelbarrow

Christian Education for Growing Experience¹

AN attractive booklet came in the mail. On being opened it proved to be the prospectus

By Benjamin S. Winchester

of a boys' school. There were a few introductory paragraphs concerning the ideals and attainments of the founders and the faculty, the attractiveness of the situation, the completeness of the equipment. Then followed a more elaborate statement of the distinctive opportunities provided by the school, the requirements for admission, the standards of scholarship, the curriculum in detail, the religious and recreational activities, and finally the results accomplished, as shown in the record of those who had already gone out from the school. There were, of course, the usual items regarding expense, but the impression evidently intended was that this was slight in comparison with the advantages to be enjoyed. One inferred from reading the booklet that something very valuable would be contributed to the life of the boy who was so fortunate as to gain admission to this school and follow its course to graduation.

What would the average church put into a prospectus of its Church school? Just what is it trying to accomplish in the lives of the boys and girls to whom it offers the privileges of membership? Can it state in clear and precise terms just what its aims are, how it proposes to accomplish those aims, and can it point to living examples of those who have already profited by its instruction? For a Church school, no less than a boys' secular school, ought to have something distinctive to offer. Those who come out from it should be in some appreciable way *different* from those who have never attended it.

What Is the Church School For?

We may take it for granted that every school exists for the purpose of controlling and modifying experience. Some schools attempt to *confine* experience to certain arbitrarily limited areas. Some assume to *direct* experience along certain well-defined channels of thought or into certain types of activity. Some are content to *contribute stimulus* at certain points for the purpose of affecting, more or less permanently, the *attitude* of the pupil toward particular persons, relationships, duties, tasks. A school which has a curriculum tries to modify the experience of the pupil *progressively*, continuously, cumulatively.

Now the Church school is working out its curriculum. It has in mind boys and girls who are growing up. It has something definite to contribute at each stage of growth, and hence it would modify experience continuously. It must take account then of these age-areas in the lives of boys and girls; of changing needs, capacities, interests. It deals with a certain limited area of experience, religious experience; that is, with religious subjects, religious ideas, and with relationships in their religious aspects. It is concerned with establishing certain specific attitudes toward God, toward other boys and girls, toward adult men and women, toward society in general. And it undertakes not only to interpret these relation-

ships from a Christian point of view, but to stimulate the pupil to assume Christian attitudes toward them. To

sum up, we may state the aim of the Church school somewhat as follows:

The Church school seeks to develop in its pupils, through its graded curriculum, a conscious personal relation to God, such as Jesus himself had. It undertakes to confirm in them Christlike attitudes: toward God, the attitudes of reverence, love, trust, and obedience; and toward others the attitudes of appreciation, good will, and sympathy. And it stimulates them to the performance of Christlike acts, acts of respect, kindness and cooperation, as the normal and spontaneous expression of habitual attitudes.

Is it the object of the Church school to "teach the Bible" or "Christian doctrine," or is it to train for church membership and the support of church worship and missionary enterprises? Both, for there is no antithesis here. The distinction reminds one of the familiar controversy over the so-called "cultural" and "vocational" aspects of education. As Bobbitt has put it, "We have here simply to do with two levels of educational experience, both of which are essential to fullness of growth, efficiency of action, and completeness of character. Both are good, both are necessary; one precedes the other. One is experience upon the play-level; the other experience upon the work-level. One is action driven by spontaneous interest; the other, by derived interest."

Many Elements in the Curriculum

So in our curriculum for the Church school we shall have elements which are cultural, upon the play-level. Not that they will always be regarded as play, in the ordinary sense. But they will be *interesting*, and one will pursue them with spontaneous enthusiasm, and without being particularly conscious at the time of their educational values. Interesting stories, dramatizations, Scout and Campfire activities—through such as these one is gaining experience that is valuable in "the widening of vision, the deepening of understanding, the actualizing of one's potential powers, the full-orbed expansion and maintenance of the personality, the harnessing-up of native interests, the development of enthusiasms and ideals."² But there will also be in the curriculum definite tasks set, which have a bearing upon immediate problems, which look toward the development of a sense of responsibility, "accuracy, industry, persistence, right habits, skill, practical knowledge, physical and moral fiber, and adherence to duty, whether it be pleasant or painful."² Here will come the selection of *subjects*, the assignment of lessons, the discussion of problems, the assuming of definite responsibility for specific kinds of Christian and missionary service. Both will be present in due proportion in the ideal Church-school curriculum.

Again, we may think of the curriculum as made up of those factors of experience which are similar or analogous to those through which the pupil must pass at successive stages of his growth. By passing through these

¹ Copyright, 1921, by Benjamin S. Winchester.

² Bobbitt, *The Curriculum*, p. 5. ³ Ibid., p. 7.

curriculum experiences he finds that they shed light upon and help to interpret the meaning of his every-day life. Thus the curriculum serves the purpose of facilitating the *adjustment* of the pupil to his surroundings. On the other hand, we may think of the curriculum as a means for introducing the pupil to and preparing him for his proper place and part in the world of which he is a responsible member; in other words, it leads to the *enlistment* of his energies in important undertakings.

The Church school has, then, first of all, a responsibility toward the growing boy and girl. It exists to help them make a *Christian adjustment* toward their progressively changing experiences and surroundings. From the time when the little child is born into the home, with its original endowment of tendencies, instincts, and capacities, to the time when he takes his place as a mature individual in the world of adult life, it is the duty of the church, through the curriculum of its school, to stand by, provide knowledge, give meaning, reveal value—in short, interpret, to the growing individual, his growing world.

Helping the Child in Its Home Relationships

The first problem of adjustment is found within the home itself, for the world of the little child is comprehended by the circumference of home and its immediate surroundings. He must first become adjusted to the persons who make up that home, to parents, to brothers and sisters, to aged grandparents it may be, to hired helpers in the home, to tradespeople who come to the door, to visiting neighbors and playmates. Here are varying degrees of intimacy and obligation. There is also the world about the home and contiguous to it; the domestic animals and pets, the wild birds, and the inanimate flowers and fruits, the grain and the vegetables. A religious adjustment requires that God shall become recognized as present in the home and that all the home relationships shall be interpreted in the light of that fact and in harmony with it. A Christian home is one in which the God who is thus recognized is the God of Jesus and in which every member of the home is related to God, and to each other, in the manner that Jesus taught. It is the business of the Christian Church to teach parents how to make their homes religious and Christian.

New Adjustments Called For When School Life Begins

When the little child begins to go to school, at six or thereabouts, he is suddenly confronted by another problem of adjustment. He has, in effect, annexed to his world of home, with which he has become familiar, a new world, the world of school. Here are new persons, new relationships, new duties, a new routine, a new source of authority, new interests, new dangers—in fact, all the elements of a new problem. His home world was, perhaps, a religious and even a Christian world. His school world speaks seldom, or not at all, of God. Is God here? Or is he only at home? In his home world, while the parent is the source of authority, both the parents and the children evidently try to please God and do his will. At school, authority is lodged in the teacher. Is the teacher intent upon pleasing God? Are the purposes of the teacher in harmony with the purposes of the parent? If not, which should one obey? Or are these two worlds separate and distinct, one a religious, a Christian world,

the other a non-religious world? At home, one is accustomed to ask the heavenly Father for help, to protect one when he is afraid, to provide for one's needs, to make one strong to do his duties. Can one ask him here at school for help? Is he here at all? Of course, the little child does not consciously analyze his new situation in just this manner, but he feels the strain of it just the same. It is the duty of the church, through its school, which also the child has by this time begun to attend, to bridge this gap between the home and the school; if the child comes from a Christian home, to help him to carry over into his school world, with enlarged meaning, his home experience of God. Much more difficult is the task of the church if the home from which the child comes is not Christian or even religious. The task now is to make God real and present and loving in both home and school worlds. But at all events it is the task of making two worlds one, and making both religious and Christian.

The Problems of Play Life

In due time the child becomes adjusted in some fashion to his immediate physical surroundings in his school world. But new problems arise as he is introduced, through his studies, to still larger worlds: through reading and arithmetic and geography, through the developing sense of space and of time, to the remoter worlds of distant lands and earlier ages. On the other hand, he is also introduced to the vivid world of his immediate present through the relationships of the playground. What was the relation of God to the world of the distant past? Was he there then? What is his relation to distant lands and peoples? Is his will law for them, too? What is the law of the playground? Are these relationships of the play world upon the same plane as those of the home world and the school world? Whom shall one follow when voices are conflicting—parent, teacher, or gang leader? What is worth while and admirable and worthy of imitation? Such are some of the perplexities of boyhood and girlhood, unformulated and unspoken though they be. But the Church school may assist in solving these problems of childhood by expanding his experience of God. He must come to know God as everywhere present and eternal. He is a God of power, the Creator of all things, the Maker of all Law, the Ruler of all mankind. And those are strong and noble and worthy who look to him for help and guidance and "try his works to do."

By twelve years of age or so another set of problems of adjustment begins to confront the growing boy or girl. The outer world has, to some degree at least, been explored and some sort of an adjustment has been effected. But now one begins to be conscious of a vast new, mysterious world within, the world of the Self. Until now, one had not been conscious that he had a self. Now he begins to feel himself separate from the world about him and from other selves. It is a strange, elusive, hidden world, this world of the Self. At first the outlines, the boundaries, even the lineaments and features of this world of Self are vague and hazy and shadowy. Is it really a new world, and is this new world a real world? In his perplexity the youth seeks the companionship of others who are in the same predicament, boys of his own age in the same "gang," or girls of like age in the same "set." As the world passes before them in single file, a procession of rulers, heroes, scholars, teachers, saints, outlaws, these young people gradually assemble the traits, characteris-

ties, motives, achievements that they admire, and build these into a composite picture of the person they would like to be; an Ideal, a Self. As the outlines of this Ideal, or Self, grow clearer there comes the conviction that this is the thing of supreme worth, the attainment of this Self. And right here the Church school must render its service, by providing, in its curriculum, acquaintance with selves; that is, characters who are worthy, religious, Christlike; and by setting before them, at the appropriate time and as the most perfect and satisfying of all Ideals, the Christ himself. Not merely the historical Jesus, but that spiritual being who comprehends within himself all that is of worth to man and who reveals to man all he can know of God. Jesus, the Ideal Person, the Christ, Example, Friend, Saviour—here is the climax of the church's teaching.

Problems of Youth and Maturity

With this picture of his Ideal Self before him the young person goes forth to find, or to make, a place for himself in the world. This is literally true of many, as they leave home at fifteen or sixteen to go to work. Hitherto they have been cared for by their parents. Now they must assume responsibility for their own economic support. As they go out from the sheltering home into the world of office or factory or college there is a consciousness of cutting loose from the restraining bonds of childhood. Where are they now to look for guidance? Will this light within themselves be sufficient for their needs? This new world does not conform in all respects to the picture which they had received by tradition. Tradition must be tested by the facts of present experience. What does this new world mean? What is true and valid here? Some things are different; was all their past a mistake? They need now, and will have, some answer to these questions and doubts and misgivings. The Church school should provide a place and leadership, and a curriculum, in which young people can work out together, through free discussion, their own philosophy of life, their own creed.

Beyond this stretches away the ever-changing world of mature life—the world in which the problems of love and marriage and industry and business, the problems of responsibility and pleasure and influence, the problems of parenthood and middle life and old age, succeed each other with bewildering rapidity. Shall one's religion be a constantly expanding experience of God, or shall one attempt to meet these problems as they come with the grasp of only a child's faith and a child's idea of God? The church must teach adults, offering them opportunity to meet each new experience with an ever-enlarging faith, and enabling them to grow stronger to bear life's increasing burdens.

How These Changing Problems Affect the Curriculum

But suppose now we think of the Church school as a means of *enlisting* the energies of the growing pupil in tasks and enterprises and undertakings which represent his growing responsibility as a member of society. This view of education requires that the curriculum shall provide stimulus to initiative, opportunity for the assuming of attitudes, the development of motive, the making of choices, the forming of habits, the establishing of social connections, the constant broadening of the field of cooperation. Not that this, again, is in any sense the antithesis to what has already been said, nor that it is a dif-

ferent undertaking. It is all a part of the same teaching process, but for convenience we may consider apart this aspect of education.

Within the home world, for example, we are concerned not only with the interpretation of that world from a religious and Christian point of view. We are also and no less concerned in developing within the pupil Christian *attitudes* of trust, love and obedience; with *enlisting* his energies in the cooperative tasks of the home; with the cultivation of a spirit of reverence, kindness, helpfulness, so that he will *want* to work together with parents and brothers and sisters in a common, God-given task.

In a similar manner also we are concerned with the *extension of these attitudes* into the wider field of the school world. As the basis of happy relationship in the home is to be found in a spirit of good will and helpfulness, so in the school we have likewise the basis not only for a happy experience, but also the basis for making out of these two worlds one world, pervaded by the spirit of brotherhood.

Again, it is not merely that the same Law runs through the worlds of home, school, and playground. One must learn to *accept* this universal Law as the Law of his whole life, the basis of comfortable experience and the real secret of power.

Likewise, it is not sufficient to *discover* an Ideal, or Self; one must *commit* the Self to the Ideal, and this is the great objective for the curriculum in early adolescence. Conversion is but another name for this, and this is what is meant by the familiar phrase, "accept Jesus Christ as Lord and Saviour."

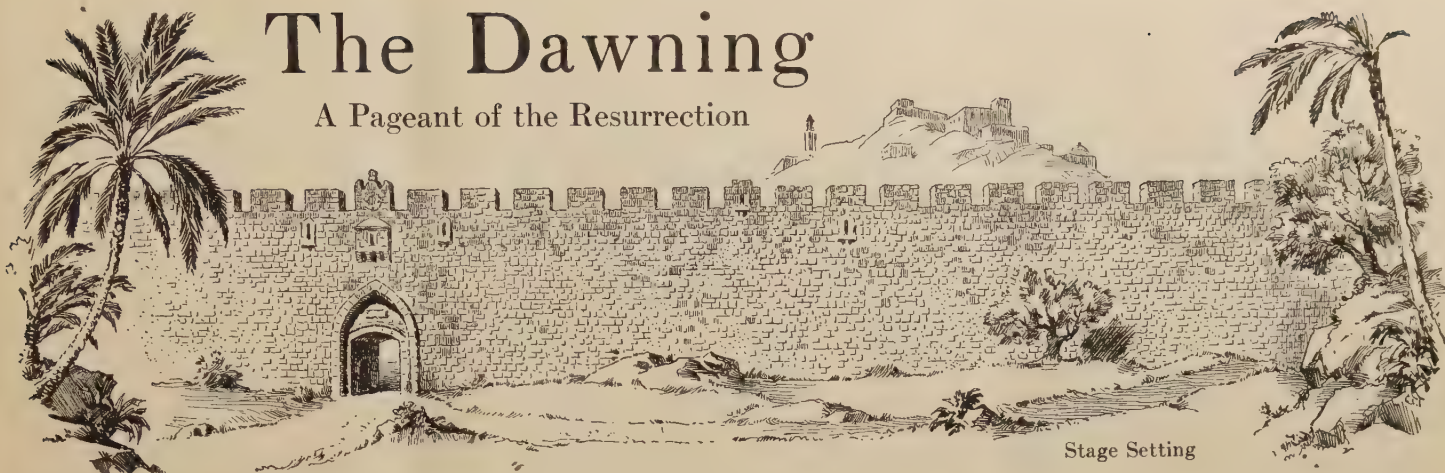
We often fancy that our teaching work is accomplished when Christ has been "accepted." But the life that has been *committed* to Christ needs also to be *enlisted* and *trained* in some form of service, as loyal citizens are obliged to enlist and be trained for definite service in some particular branch of the army. It is only in the later years of youth that loyalty to a *Person* becomes translated into loyalty and devotion to a *Cause*, and self-commitment becomes self-dedication to service.

And, finally, there must be no placing of artificial limits upon the field for service or the extent of the Cause. The field is *world-wide*, the Cause is *all-inclusive*. It is the work of the Church school to push out into constantly widening areas of service those who have caught a vision of the Christian enterprise.

These, then, are the requirements which the Church school must meet in the construction of its curriculum. It must provide graded, *interpretative* experiences to parallel the experience of the growing child in home, school, play group, in his search for a Self, in his hunt for a job, and in the absorbing tasks of maturity. And alongside these experiences it must provide opportunity for translating these *ideal*, or idealized experiences of the curriculum into the *actual* feelings, motives, choices, attitudes, habits, loyalties, and sacrifices of the pupil's real world. Some of this curriculum material will be so presented to the pupil as to win his *spontaneous* interest and attention; it will seem to him like play to participate in it. Some of it will require the *utmost concentration* of attention and *purpose* and *effort*. But all these are part of one process. The whole curriculum is one, pervaded by one great aim, to make men conscious of God and to make them devoted to the task of working out together his great ends.

The Dawning

A Pageant of the Resurrection



Stage Setting

By Lyman R. Bayard

FOREWORD

THE compiler of this pageant has followed most carefully Andrews' Harmony of the Gospel narratives concerning the resurrection of Jesus.

He wishes to acknowledge his indebtedness to Dr. D. J. Burrell, in the *Bible Record*, for the speech (somewhat modified) of the Centurion, comparing Jesus with the ancient Greek philosophers; and to Richard Watson Gilder for the poem which immediately follows it: also to John Oxenham for the model on which one of the songs is built.

Directions and Suggestions

Do Not be Afraid to Undertake the Giving of the Pageant.—While it is necessarily long, careful inspection will reveal that the only characters having much to learn are the Centurion and John. So much of the dialogue is familiar Scripture that the speeches will be very easy to commit. Most of the music, also, is so arranged that all difficulties are placed in the accompaniment rather than in the vocal parts.

Give the Pageant as a Religious Service, Not as an Entertainment.—The action is very simple. The supreme requirement in presenting the work is that it be given with deeply religious purpose and feeling. Great talent for acting is not necessary. If the religious atmosphere is maintained, the production of the pageant will be a success, even though many details of acting and scenery be imperfect.

Make No Changes in the Dialogue.—Great care has been taken to make it conform to the Gospel narratives as harmonized by Andrews. The slightest change in speech or entrance might destroy this conformity at some unsuspected point, and thus ruin the value of the pageant as a piece of Scriptural instruction.

While many characters are required, it is easier to get people to take part in a work of this kind than in any other form of public entertainment. They like, also, to participate in something large. If the forces of one church are insufficient, get people from another church to help. Two small churches may join in the presentation. If the number of available performers is small, The Lame Man, Junius, and the Roman Soldiers, if well disguised in the First Scene, may appear later in their own proper features and in other costumes as Nicodemus, Joseph, Cleopas, the Other Traveler, or as members of the apostolic band, or Passers-By. As many characters

as can be used should participate as Jerusalem Children, or Passers-By in Second Scene, and as Christian Believers in Third Scene. This will render the stage picture more impressive, will add to the power of the music, and will interest a larger share of the community in the giving of the pageant.

Let One Person be the Director of the Pageant.

He should have advisers, but the responsibility for all decisions should be his. If he and his assistants will at the very first form in their own minds a very clear picture of how each scene should look and move, their work will become much easier. No music or printed memoranda of any kind can appear on the stage. There should be a good prompter who should be present from the very first of the rehearsing. The Director should also have a helper stationed at each stage entrance whose duty it shall be to see that the characters enter at the proper moment. The Director should not act as Organist. Special care should be taken in selecting persons for the parts of The Centurion, John, Rhoda and Mary Magdalene. The last two named should be able to sing well.

Perfect silence must be maintained behind the scenes. For this reason it will be well if the Jerusalem Children can be in an adjoining room during the First Scene, rather than immediately behind the scenery.

One person, not the Director, should have full responsibility for the proper preparation of the costumes. These can be prepared just as well early in the rehearsals as late; and the pageant will go more perfectly from the time when the performers get used to their strange costumes; hence the costumes should be assumed as early as possible. Consider costume color effects in grouping the characters on the stage and in arranging the order of characters in the processions which enter and leave the stage. Have the costumes so located and labeled with the names of the persons who are to wear them that there shall be no confusion or delay in the dressing-rooms. The Supervisor of Costumes should have several assistants who will help to array the participants in their robes, and each assistant should have a certain group of characters for whom she shall be responsible.

The auditorium should be darkened. On

the stage, if possible, the light should be dim at the beginning of the pageant, but should increase to full strength during the First Scene and remain bright throughout the remainder of the work. No change of scenery is necessary, and no curtain, if there are doors properly located in the church. It will be well to have an "understudy" or two in reserve who will be thoroughly familiar with the general action of the pageant, and who will be ready to take any part in which there may happen a sudden vacancy at the last moment.

A choir of adult voices may be behind the scenes to sing with the performers in all the chorus music unless the stage performers are very self-reliant and have their parts very thoroughly in hand. When the two children's songs in the Second Scene are sung, no men's voices should assist.

The Platform Arrangement.—The stage should have for its background the Wall of Jerusalem. This background can be made from building paper or wall-paper of dark solid color appropriate to represent a stone wall. On this brush-marks of kalsomine mixed with water may be made to suggest the mortar lines between the stones. The paper can be fastened in vertical strips by large-headed tacks to wooden frames made of light strips and held in upright position by braces or triangular supports fastened to the back. The paper may be turned over at the top to represent the angle of the wall. Where vines can be secured and trained against the wall the realistic effect is greatly heightened. A gate leads through the wall at the left of the center of the stage. The tomb of Jesus is supposed to be a short distance off the stage to the right (as the audience faces). From the gate a road is supposed to lead off to the left, also. At both ends of the stage a thicket of shrubbery conceals the end of the wall and the roadways to left and right. If real shrubbery cannot be had for this purpose, heavy paper may be cut out in bush form and mounted against a wooden frame or parlor screen. A little coloring of this, with a few brush marks for branches and shadows, will be all that is necessary to suggest real foliage to the audience. Not imitation but suggestion is the effect desired. Sometimes this artificial "shrubbery" can be made of green paper. When real bushes are procurable, they can be supported by frames or screens. If a dark background, screen or curtain is placed behind the city gate, the effect to the audience will be that of a shadowy entrance. It is important that there be steps from the stage to the main aisle of the church, so that the Procession of the Christians which closes the pageant

can make its departure down the main aisle without going behind the scenes on the stage. Small stones may be strewn along the base of the wall. There should be a seat for the Lame Man at the right of the gate, made of a large stone or a pile of flat stones; or a box may be covered with paper of the same color as the city wall, and represent a block of stone.

The Director can greatly facilitate his work by rehearsing certain groups by themselves at the beginning of the preparations—such groups as the Women of the Holy Sepulcher, the Roman Soldiers, and the three who occupy a large portion of the early dialogue in the pageant—the Centurion, Rachel and the Lame Man. Individual rehearsals with the important characters, such as the Centurion and John, will save time from the full rehearsals. Begin the rehearsals long enough before Easter to avoid conflict with Passion Week services.

Clearness of speech will be secured most easily if the Director will see that the performers keep their faces toward the audience as much as possible while speaking, and if they speak their words as if directed to some one on the back seat.

Several different forms of salutation will be referred to in this pageant, all of them being in use in the Holy Land to this day. Plenty of time should be taken for the salutations except where the characters are under great stress of emotion, as this accords with the leisurely ways of the Orient and will add grace to the motions. For convenience of reference, some of these forms will be numbered.

Salutation 1. The right hand is placed over the heart, the elbow being in a raised position, while a bow is made.

Salutation 2. Touch the hand to the ground; then, successively, to heart, lips and forehead—the idea being that the dust of the earth is placed upon each of these parts.

Concerning Costumes

Mary Magdalene should be in a costume all white, or with but a touch of relieving color. The other women of the Holy Sepulcher should be in soft and beautiful tints. Rhoda should wear a servant's costume of soft or dark colors. Her costume should be simple but attractive. The Jerusalem women should wear gay and varied colors. Joseph and Nicodemus should be richly dressed. The Centurion and the soldiers wear the garb of their profession. The Centurion should wear a red military cloak. Imitations of leather garments fitting the body closely with leather strips hanging down all around, may be made from brown cambric. Silver paper may be fastened to this in appropriate places to represent armor. If this is worn over khaki trousers, and the soldier's sandals are laced around the calf of the leg with red strips of cloth over the ordinary khaki puttees, the effect will be very good. The Centurion and Junius, at least, should wear helmets. These can be made of stiff cloth or cardboard, covered with silver paper. The helmet of the Centurion should be covered inside with silver paper, also. He wears his helmet until the direction suggests its removal. The disciples should be in simple soft-toned garments. The Passers-By and Christian Believers should wear costumes in bright solid colors or stripes. Let Cleopas and the Other Traveler wear the mantle common in Palestine, with very broad stripes of brown and white, black and white, or dark blue and white. The children should be in gay colors, stripes and figures. One lad is to be entirely in white,

and he will act as Cross-bearer in the final procession. The Lame Man is clothed in poor garments.

Some Sunday schools may prefer to have all or most of the costumes planned and made by a Committee or Ladies' Society, under the direction of the Supervisor of Costumes, rather than to leave the costumes to individual initiative. This will usually be the best plan, especially for the children's and young men's costumes, as it will prevent failure to secure costumes or to take part, and will be an advantage both in economy and good taste. In some places rich costumes for Joseph and Nicodemus, and helmets and swords for the Centurion and Junius can be borrowed from fraternal orders. Sheets may be draped into tunics and outer cloaks for some of the boys and men. Broad strips of blue, black or brown, basted on sheets well simulate the shepherd's cloak of the Orient. Many people are willing to lend draperies of various sorts. An occasional kimono, if not too Japanese in character, makes a good foundation for a Syrian costume; and a few bathrobes may be made to do duty; but great care must be exercised if any of such substitutes are used, that their original character be well concealed, for nothing grotesque or ridiculous can be permitted. *The atmosphere of reverence on the part of performers and audience must not be broken.* Oriental pictures will help in the planning. If materials have to be bought, gay linings, paper cambric, and remnants will be found economical and useful. Sometimes merchants have draperies used as window trimmings which they are willing to lend. Certain kinds of shawls turned inside out, and curtains of Oriental design, have been found very useful in draping into effective costumes.

The usual dress for girls and women is a loose robe hanging from the shoulders. It has long pointed flowing sleeves. It often has a fancy colored yoke, embroidered or otherwise decorated, and about ten inches square. The robe is confined at the waist by a belt or sash made of cloth in a bright contrasting color. It is eight to ten inches wide and is often several yards long, being brought around the waist several times in folds. The women often wear red caps. These may be improvised out of cardboard or the crown of an old straw hat, covered with red cloth or crepe paper. Gold discs may be sewed on to represent coins such as are worn by women in the Orient. Bright necklaces of beads and all sorts of heavy, showy jewelry and ornaments are appropriate. A head scarf is often used. It is a yard to a yard and a half long, and sometimes less in width. It is sometimes worn over the red cap, but often without the cap. The ends may be tied in front, but are usually not tied. A twisted cord with tassels holds the head scarf in place. Oftentimes a large mantle wide enough to drape the whole body is worn over the head and shoulders and the entire person.

The tunic for the boys is usually of white or of narrow stripes in bright colors. Their girdles may be like those of the girls, but are more often of leather. Many wear sleeveless coats of bright colors. The long sleeves of the tunic are pulled through the armholes. This sort of coat is cut very short, and is worn open. A square-topped skull-cap of red or other bright color is often worn. Sometimes a turban is wound round it; and sometimes a head scarf is bound round it with a cord, so that the edge of the scarf is just over the eyes, and most of the scarf falls over the neck and shoulders.

No one in the pageant should wear shoes. Wear brown stockings, with or without

sandals or low-heeled slippers. Some of the children may be barefooted.

An excellent mantle can be made thus: lay on the floor a blanket of appropriate color, about five feet wide. Fold each end over about a foot, and baste these folds in place at top. Then fasten the basted end around the neck.

The Characters Represented

John	The Other Mary
Peter	Salome
James	Joanna
Andrew	Three Other Women
Philip	of the Holy Sepulcher
Bartholomew	Rhoda
Thaddeus	Three or Four Women
Simon Zelotes	of Jerusalem
Matthew	Jerusalem Boys and
Thomas	Girls, from eight
James the Less	to fourteen years
Longinus the Ro-	old. Use a goodly
man Centurion	number.
Junius the Roman	If available, Passers-
Roman Soldiers	By in Second
The Lame Man	Scene and additional
Nicodemus	Christian
Joseph of Arima-	Believers in Third
thæa	Scene may be used
Mary Magdalene	

THE PAGEANT PROLOGUE

(Read or Spoken by Interlocutor)

Few Christians of the Twentieth Century ever attempt to imagine the feelings and thought-experiences of those Christians of the First Century who were called to be witnesses to the world concerning the life and death and resurrection of Jesus Christ.

But for us who are gathered here the centuries will turn backward, and the Gates of the Past be unlocked; and we shall see a Pageant of the Resurrection. We shall stand outside the gate of Jerusalem, with the sepulcher of Jesus to our right, and shall watch those of old time pass back and forth between the city gate and the tomb. We shall see Peter and John and Thomas and the other disciples. We shall behold the faithful women go sorrowfully to the tomb to anoint the beloved body. We shall see Joseph of Arimathea, and Nicodemus, and the Centurion of Calvary, of whom early Christian tradition says that his name was Longinus, and that he became a Christian bishop and a martyr for the faith. We shall tarry a while with the Jerusalem children; and at last we shall see the procession come back from the glorious scene of the Ascension to face the task of conquering the world.

And these things are brought before you now in the hope that thereby your faith may be increased, and that it may be to you as was written by one of the Twelve long ago in his great Epistle: "That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

And now we will watch the followers of Jesus outside the Jerusalem Wall on the morning of the third day after his death. Their hearts are filled with sorrow and dismay because he was crucified. As an expression of our own devotion to him we will sing, "When I Survey the Wondrous

Cross," Number — in our Hymnal; and at the close of the hymn the action of the Pageant will begin.

FIRST SCENE

The Place—Just outside one of the gates of Jerusalem, and near the tomb where Jesus was laid. The tomb is a short distance off the right of the stage, and is not visible. The light is dim at first, but grows brighter through the First Scene.

The Time—The morning of the Resurrection of Jesus.

Enter, as soon as the hymn of the congregation closes, through the city gate, Longinus, the Roman Centurion who took part in the Crucifixion. He is walking abroad in the early morning, and is filled with remorse.

Centurion (speaks): It is the third day, as these Jews count time. There was the terrible day of the Crucifixion—if I could only forget that—and then there was the Passover Sabbath. Throughout Jerusalem they were slaying for the Passover their lambs without blemish—and I—I helped slay a man without blemish. I have had a part in many executions; but the look in the eyes of Jesus of Nazareth and the words that he spake will haunt me forever! (*Paces back and forth.*)

Surely he was more than a mere Jewish teacher. I talked with a man born blind whom he had healed; and I spake with Lazarus of Bethany whom they claim Jesus raised from the dead. Only a week ago I saw him drive out the money changers from the temple. He put the whole rabble of them to flight by the sheer majestic courage of his spirit. Some of the Jews wondered whether he might be their Messiah come at last! What if he were their Messiah?—and their own leaders had him killed! The earthquake at the hour of his death—the rending of the temple veil from top to bottom—the awful, mysterious darkness over the land—what do these things mean? (*A short silence.*)

Was there ever before a man with such a spirit? Jesus of Nazareth died like a god—if so be that a god can die. And I helped to kill him! I can neither eat nor sleep. I can only pace up and down in remorse and—yes, in fear.

What strange impulse can it be that bringeth me here this morning, out through the city gate near the place where the deed was done? It is only a little way from here (*pointing off stage to the right, as the audience fades*) to that new tomb where his friends laid his body.

(*Startled*) But what meaneth this? (*Enter Junius and Three or Four Soldiers, terrified, and in haste, from the*

direction of the tomb. From time to time they glance furtively back in the direction whence they came.)

Ho! Junius, why such haste? (*The Soldiers' salute the Centurion.*)

Junius (sullenly): We go to the city.

Centurion: Did not your orders command that ye stay at the tomb till a later hour than this?

Junius (with desperation): Not for all Rome would we stay there, nor wouldst thou. Didst thou feel the earthquake?

First Soldier: Didst thou see the angel?

Centurion: I felt the earthquake a little time since, but I saw no angel.

Second Soldier (pointing toward the tomb): Knowest thou the great stone that closed the tomb, and was sealed to make the sepulcher sure?

Centurion: I know it was ordered that the tomb be sealed—and watched.

Junius: I tell thee that at the time of the earthquake an angel descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him we all did shake and became as dead men.

First Soldier: And as soon as we were able to move, we started for the barracks in Jerusalem with all speed.

Centurion (sternly): Ye deserted your post! Ye know what that meaneth to those who keep guard for Rome.

Second Soldier: Far rather would we face a death we know than unknown terrors from heaven. We pray thee, do not report us to the governor.

(*To the others of the guard*): What shall we do?

Third Soldier: Let us go to the priests who had us stationed there.

Fourth Soldier (As all the guards make gestures of assent): It is well spoken.

Centurion: Ye were not under my command, and I shall not report you. (*Impressed by a sudden memory he turns away from the soldiers, and faces the audience, saying*): Father, forgive them, for they know not what they do.

Junius: What saidst thou? (*There being no reply*) We thank thee, most noble centurion. (*Centurion turns to face the guards again.*) May the gods give thee long life and many promotions. Count on us for your friends if ever thou shouldst need us. (*To the other guards.*) But we must go. There is serious business before us. (*They start out, the guards saluting as they pass in through the city gate; but Junius turns just before going into the city, and says*): Wert thou not present at his execution? I am told it was rather unusual.

Centurion (Solemnly and significantly): I was present at his execution. It was MOST UNUSUAL. (*Junius salutes and disappears through the gate.*)

So this is the meaning of the earthquake this morning! Also, at the time

of his death the earth shook so that the rocks were rent.

I was with Pilate when the chief priests and Pharisees came and said, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: and the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way: make it as sure as ye can. So they went and made the sepulcher sure, sealing the stone, and setting a watch.

And now an angel hath descended from heaven and hath rolled away the stone! Truly this was the Son of God! What if he be risen, as he said! There was Lazarus—and THIS IS THE THIRD DAY. (*Pondering many things, he paces off the stage to the left, along the city wall.*)

(*As soon as he has left the stage, enter, through the city gate, Mary Magdalene, followed closely by The Other Mary and Salome. They bear jars of spices. Mary walks a little distance ahead of the others who are talking to each other as they go.*)

The Other Mary: Who shall roll us away the stone from the door of the tomb?

Salome: It is exceeding great.

(*They pass out slowly toward the tomb. Soon after they have left the stage Joanna and two or three other women follow the first group of women.*)

Joanna (To the other women, as they cross the stage bearing their spice-jars): The stone that Joseph of Arimathæa rolled against the door of the tomb is very great.

One of the Women: Who shall roll it away? (*They pass slowly out toward the tomb.*) (*Enter, from left, along the city wall, The Lame Man, with Rhoda his daughter assisting him. If there is a convenient side door in the church, at either left or right, they may enter through it and proceed to the stage. He uses a crutch and a staff, or two canes, and walks with great difficulty. He seats himself laboriously on a large stone at the right of the gate.*)

Lame Man (breathlessly): Let me tarry here a little while, my daughter, before we go in at the gate. I would rest a while. So all my hopes are ended. I go mourning all the day long. There is nothing before me but to beg my bread till the end cometh and I go hence and be no more. If only I could have gotten to where Jesus was, I know he would have healed me. But men would say to me, Lo, he is here! or Lo, he is there! and before I could drag myself to the place whereof they told me he had gone thence.



bered the words of Jesus while he was yet alive, After three days I will rise again, and it was they who asked for the guard. For if he should rise again, their cause would be forever lost with the people. Moreover, they told Pilate that the blood of Jesus was to be upon them and upon their children. Woe unto them if he should rise! All their interests demand that the body remain in the tomb.

Lame Man (sadly): If a man die, shall he live again?

(All the women who went to the tomb, except Mary Magdalene, enter from the right of stage, on their way back from the tomb to the city. They are talking to each other as they go, and though they make a short pause at about the center of the stage, they are too agitated to notice the group at the rear of stage next the wall. The speeches begin as soon as the women enter.)

Salome (excited): Did ye see two angels?

The Other Mary: I saw but one.

Fifth Woman: I saw them both.

Joanna: I saw one angel sitting on the right side, arrayed in a white robe. And he said unto us as we entered the tomb, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Remember how he spake unto you when he was yet in



The Centurion

And now they have killed him, and my strength is spent. Never again can these limbs carry me into the city. *(Vehemently):* A curse on the priests and the scribes and the Pharisees!

Rhoda: It is a sore trial, father, and the ways of the Lord are hidden from our sight. But Jesus taught that we must trust God through all tribulations, and that we must love all men, even our enemies. "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." *(Sings.)*

O, rest in the Lord! wait patiently for him, and he shall give thee thy heart's desires.

Commit thy way unto him and trust in him, and fret not thyself because of evil-doers.

O, rest in the Lord! wait patiently for him.

(If this cannot be sung, she may speak the words, in either case addressing the song or the spoken words to her father, and leaning over him, and putting her hand on his shoulder in a comforting way, as he sits bowed down with discouragement.)

Lame Man (Lifts his head): May he pardon my hasty words. To God alone belong vengeance and recompense. *(The Centurion re-enters from left, but does not approach close to the others until near the end of the Lame Man's speech, and is not noticed by them until the Lame Man finishes speaking.)*

Dost thou remember, my daughter, how our neighbor Azariah was in the temple one day and heard Jesus speak of the iniquity of this city and its rulers? Well do I recall the very words that Azariah brought to us: Jerusalem, Jerusalem, thou that killest the prophets

and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate! *(The Lame Man and his daughter perceive the Centurion at this point, and are startled, but he greets them kindly, and takes his place with them at the right of the gate. Rhoda gives Salutation No. 2, while the Lame Man salutes by putting his hand to heart and then to forehead, repeating the motion several times, as he bows.)*

Centurion: Peace be with you! *(Salutation No. 1 is made by Centurion.)* Then ye are followers of Jesus of Nazareth?

Lame Man: We were. It was the desire of my heart that I might find him and be healed of mine infirmity. But now he is no more, and my gray hairs shall go down with sorrow to the grave. *(Mary Magdalene enters from the tomb, so hastily that she is panting and is obliged to stop and rest at right of stage. Rhoda goes quickly to her.)*

Rhoda: Mary! What troubleth thee? Why hastenest thou so fast?

Mary Magdalene: They have taken away the Lord out of the sepulcher, and we know not where they have laid him. *(Recovering breath a little, she crosses the stage toward the city gate, saying),* I go to tell Peter and John. *(Hastens into the city.)*

Rhoda: Taken away the Lord! Who would do such a thing? The Romans?

Centurion: Never. Pilate gave the Jews a watch, and they sealed the stone at the door of the sepulcher to make it sure. It was the will of the Roman governor that the body remain in the tomb.

Rhoda: Then could it have been the priests or the Pharisees?

Centurion: Not they; for they remem-

Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Sixth Woman: He said, also, But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you. Let us hasten! Haply we will find the disciples more quickly if we enter in at the farther gate. *(She points to left along the wall, and the women go out in that direction.)*

Centurion (with contrition): Into the hands of sinful men! *(Pauses; then speaks to Rhoda):* But these women! They were last at the cross; they are first at the tomb. How great their devotion and their courage!

Rhoda: It is the courage of love and the devotion of gratitude. For out of Mary Magdalene went seven devils; and Salome is the mother of two of Jesus' disciples. But Joanna is the wife of Chuza, Herod's steward.

Lame Man: These are great marvels! Who knoweth the counsels of God! Clouds and thick darkness are round about his pavilion. But we must go, Rhoda; it will soon be time for thy morning tasks to begin. *(Explains to Centurion):* I go to beg my bread at the gate of the temple which is called Beautiful, and my daughter Rhoda serveth at the house of the High Priest. *(John, followed at a little interval by Peter, enters, running, through the city gate. Some distance behind Peter comes Mary Magdalene. They pass on to the tomb without speaking, though they notice the presence of the others.)*

Centurion (as the old man struggles to rise): Let me help thee up, father. It is hard for thee.

Lame Man (surprised, and extending his hands in blessing, after he has succeeded, with the Centurion's help, in rising): The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace! But why dost thou, a Roman, show kindness unto me, a Jew?

Centurion: Be it known unto thee, father, that I was at the cross of Jesus. Woe is me! It was my fate to command the soldiers who crucified him! *(The listeners show surprise and horror.)* I heard him pray the forgiveness of God for his tormentors. Truly, we knew not what we did. But surely, his was love to the uttermost. Since that day my heart hath new feelings which I cannot comprehend. I TOO MUST LOVE ALL MEN. THERE IS NO OTHER WAY.

Lame Man: Grieve not, O my friend. Remember, he prayed forgiveness for them that slew him; therefore he prayed for thee, also; and we know that GOD HEARETH HIM ALWAYS. Farewell!

Centurion (more hopefully): I thank thee

for that saying, father. It comforteth my heart exceedingly. If some day I can serve thee, call for Longinus the Centurion. Farewell!

(The Lame Man and Rhoda go through the gate into the city. The Centurion is in deep reflection for a few moments; then looks toward the tomb and speaks): I would fain go, also, to the tomb and see these marvels; but it is for me to wait here afar off. For Junius and his band there were only earthquake and the fear of the angel. I who helped to slay Jesus have no place at his tomb with those who were his friends. Wretched man that I am!

(Sings): (These words may be spoken instead of sung if desired.)

"I pray, as prayed the contrite thief

To Him who died on Calvary,

'When thou dost to thy kingdom come,
In mercy, Lord, remember me.'

We knew not, knew not what we did,
And, truly, Son of God art thou;

For us who slew thee didst thou pray;
Forgive, O God, forgive me now."

(More hopefully.) Yet perchance there is hope for me, also. The old man spake true. Jesus prayed for my pardon—and God heareth him. Then—it must be true that EVEN I AM FORGIVEN. *(A short pause, while the Centurion is in deep thought. Then Peter and John enter from right, greatly agitated. They hesitate as they see the Roman, but he advances toward them. John and Peter give Salutation No. 2, after which the Centurion extends his hand to the two men, and they clasp hands in modern fashion.)*

Centurion (to John): I would speak with thee. I saw thee at the cross of Jesus; but thou wert there as his friend in his last hour, and I as his executioner. Better had it been for me to lose my life than to obey the order to take his. I have suffered bitterly since that day. But now I would be numbered among his friends, and do what I can for them. It is the only way to prove my repentance.

I have heard strange things today—and ye are even now come from the tomb of Jesus. Found ye the tomb empty? What saw ye there?

John: I came first to the sepulcher, and stooping down and looking in, I saw the linen clothes lying; yet went I not in.

Peter: Then I came following him, and went into the sepulcher, and I beheld the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

John: Then I also entered in, and I saw, and BELIEVED. In Galilee he spake unto us, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. IT IS THE THIRD DAY.

Peter (incredulous): If a man die, shall he live again? Come, let us hasten and tell to the other disciples the things which we have seen.

All: Farewell. *(Peter and John pass through the gate into the city. After a short interval Rhoda enters through the gate, hastily. She gives Salutation No. 2.)*

Rhoda: Glad am I to find thee, most worthy Longinus, for I have strange tidings for thee. While I was cleansing the brasswork in the palace of the High Priest, behold, there entered a group of soldiers. There was but a curtain between the rooms where we were, and I heard all that they said. They were the guard from the sepulcher. They told the High Priest that as it began to dawn there was a great earthquake, which indeed we all know; but, moreover, that the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and for fear of him the keepers did shake and became as dead men. And as soon as they could recover themselves, they came quickly into the city.

Centurion: Yea, they passed me here, and told me these things.

Rhoda: Then the High Priest sent quickly for the chief priests and the elders, and when they had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept.

Centurion (astonished): While they slept! Soldiers under the authority of Rome! What a tale!

Rhoda: And, said the priests, If this come to the governor's ears, we will persuade him, and secure you.

Centurion: Listen, O Rhoda! After thou and thy father had gone into the city, Peter and John returned from the tomb. They entered in, and found the linen clothes, and the napkin lying rolled up in a place by itself; but the body of Jesus found they not.

Rhoda: Could his other disciples have removed his body?

Centurion: Nay, why should they? Jesus has taught them concerning truth; deception was utterly contrary to his teaching. These men who followed him are not deceivers. Besides, they have no motive for removing his body. What would it profit them? For if they proclaim that Jesus is risen, nothing but persecution and death will befall them at the hands of both Jews and Romans. *(Looks toward city gate.)* But here they come. *(As the last words of the Centurion are spoken, all the disciples except Thomas enter through the gate. They are in earnest discussion. Those who are to speak first should be first to enter, and should begin their conversation as soon as well on the stage, without waiting for all to enter. The group should keep up move-*



Cleopas or Passer-By
(Front of Mantle)



Boy's Costume



Cleopas or Passer-By
(Back of Mantle)

ment on the stage until all are in. The following speeches of the disciples should not be hurried, and may be separated by short intervals. All except John are grief-stricken and downcast. They salute those already on stage, and the greeting is returned, all using Salutation No. 2.)

Philip: This is but an idle tale the women tell.

John: Yet the tomb was surely empty when we came there.

Andrew: Who could have taken his body?

James: Would angels appear to women, and not first, to US, his disciples? (All the disciples except John are in lamentation and grief. Mark 16. 10.)

Matthew: We shall see him no more.

Bartholomew: Smite the shepherd, and the sheep shall be scattered.

Thaddæus: Oh that my head were waters, and mine eyes a fountain of tears. (There is a sorrow-filled pause, and then Mary Magdalene enters hastily, from the direction of the tomb. Her arms are uplifted. She is thrilled with the wonder of her message.)

Mary Magdalene: Tidings! Tidings of great joy!

Disciples (gathering quickly round her): What sayest thou? Speak! Tell us!

Mary Magdalene: I have seen the Lord! Lo, I stood without at the sepulcher weeping; and as I wept I stooped down, and looked into the sepulcher, and saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they said unto me, Woman, why weepest thou? I said unto them, Because they have taken away my Lord, and I know not where they have laid him.

Peter (interrupting importantly): We saw no angels in the tomb.

Mary Magdalene: And when I had thus said, I turned myself back, and saw Jesus standing, and I knew not that it was Jesus. Jesus said unto me, Woman, why weepest thou? whom seekest thou? Supposing him to be the gardener, I said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto me, Mary! I turned myself, and said unto him, Master! Jesus said unto me, Touch me not; for I am not yet ascended unto my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Yea, I have seen the Lord, and he spake these things to me.

Philip: Thou didst but see a vision.

James: Thy mind hath been overwrought by our sorrow, so that thy hopes and expectations seem to thee to be realities.

John: But she hoped not, nor expected. So little did she hope to see Jesus that at the first she recognized him not. Do visions come to the unbelieving?

Peter (sadly): Would that I, also, might believe; yet I cannot.

Centurion: Did he not raise Lazarus from the dead?

John (eagerly): And the widow's son at Nain?

James: We saw him raise Jarius' daughter.

Centurion: Hath he power over death in others, and not in himself?

John: We heard him say, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth

in me shall never die. Believest thou this?

(The remaining women of the group that went to the tomb enter, in great excitement, from the left, along the city wall.)

The Other Mary: We have seen the Lord!

Salome: The Lord is risen indeed! (Those already on the stage gather round the women.)

Peter: What new wonders are these? Tell us quickly.

The Other Mary: Behold, Jesus met us, saying, All hail! And we came and held him by the feet, and worshiped him.

John (triumphantly): Ye held him by the feet! Then it was no mere vision that ye saw.

The Other Mary: Nay, verily! then said Jesus unto us, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

(The entire group are silent and motionless with awe and wonder for a few moments. Then John advances to right front of the stage and faces the disciples.)

John (thrilled with the memory): Verily he said unto us, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And I, if I be lifted up from the earth, will draw all men unto me.

Mary Magdalene (she takes a place beside John, and sings.)

I know, I know, I know,
I know that my Redeemer liveth;
To God on high the glory give!
And if my soul be stayed on Him,

Because he lives, I too, I too, shall live,
I too, shall live, I too, shall live!

Centurion (*advances to the front, removes his helmet, and stands beside John and Mary*): He towereth solitary and alone among the teachers of the world. Go, stand in the gateway of the City of the Dead, and call the roll of the wise men. "Socrates!" A voice answereth from the hollow recesses of the tomb, "Here." Plato! "Here." Aristotle! Pythagoras! Epicurus! All answer, "Here." But call the name of "Jesus of Nazareth!" An angel answereth, "HE IS NOT HERE! He is risen! Come, see the place where he lay." (*Slowly and determinedly*), Lord, I believe!

Centurion (*continues*):

"If Jesus Christ is a man,—

And only a man,—I say,

That of all mankind I cleave to him,

And to him will I cleave away.

"If Jesus Christ is a God,—

And the only God,—I swear

I will follow him through heaven and hell,

The earth, the sea and the air."

(*The remaining women on the stage take their places at the right with the believing group.*)

John: Jesus said, And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (*The disciples, excepting John, sing in great dejection the following song of doubt, which is printed in the same score as Mary Magdalene's song last above given.*)

Oh! What hath life for us but darkest gloom?

Our Lord was laid in Joseph's tomb.

Oh! question ancient, where and when,

If a man die, say, shall he live?

Say, shall he live? Say, shall he live? live yet again?

(*Following the song of doubt, Mary Magdalene sings again her song beginning, "I know." In the fourth measure, the believing group, John, the Centurion and the women, begin to sing the same words as Mary Magdalene; but use the music printed in the second staff; and at the same time, the doubters begin to sing their song of doubt again. Thus all three melodies are running at the same time. During this stanza the believing group have gathered at right of stage, and the unbelieving group have started for the city, but remain outside the gate till the stanza is done, each group singing to the other. At the close of the stanza, all the voices begin their respective parts in the*

fourth measure, for a repetition, and during this last stanza, the unbelieving group go into the city and their song fades away, leaving the believers triumphantly singing their hymn of faith. At its close, they, too, enter the city, the organ playing the melody of the music they have just sung.)

End of First Scene

Immediately upon the end of the music, the Giver of the Prologue steps forward, before the audience has time to begin whispered comment, and says:

"In our holy joy because Jesus has risen, we will sing, 'The Lord Is Risen Indeed,' Number — in our Hymnal. Immediately upon the conclusion of the hymn, the Second Scene of the Pageant will begin, and the time of the scene will be the day following the Resurrection Day."

(If desired, there may be used instead of the hymn just mentioned, "Christ the Lord Is Risen Today" or, "Lift Your Glad Voices." The Second Scene should begin as soon as the last note is sung.)

SECOND SCENE

(For those who feel obliged to give the Pageant in its shorter form, The Second Scene has been divided into sections. In the abbreviated production, the sections should be given in the following changed order: Section B, Section D, Section C; omit Section E, and at the close of the speech of the First Jerusalem Woman, "But hark! Look! Who are these?" there should occur the entrance of the singing procession which begins the Third Scene. The Third Scene should be given without change, being considered in the shorter form of the Pageant as a part of the Second Scene. But do not use the abbreviated form unless absolutely necessary, as the complete form requires only two more characters, and very few more speeches for any one. Moreover, the convincing arguments for the audience are in the Second Scene.

The Place: As in the First Scene.

The Time: The day following the Resurrection Day.

(*When the pageant is given in the shorter form, the time of this scene is supposed to be the day of the Ascension of Jesus, and should be so announced by the Giver of the Prologue as he speaks after the First Scene.*)

SECTION B: (*During the Second Scene, if people and stage room are available, passers-by may go in and out of the city gate, following various roads, but none from direction of tomb. Some are alone; others in groups. A number of them stop through curiosity and listen, remaining with the stage group. This movement should not continue after the last speech of the other traveler. Those who remain, enter as Christian believers in Third Scene.*)

(*A group of Jerusalem girls, from eight to fourteen years old, enters through the city gate. With them are several Jerusalem women. One or two of the women may lead a small child or two by the*

hand. It will add to the effect if one of the women carries a large water-jar of Oriental shape, which she has not yet filled with water. At the same time a number of Jerusalem boys of the same age enter, either from the left, along the city wall, or through a side door, if there be one, at the left or right. They meet on the stage, and the two groups salute each other with Salutation No. 1.)

First Boy (*speaks as the salutation ends*):

Oh, what a great time we had the day we met that procession that came over the Mount of Olives with Jesus! He was riding on a colt; and a very great multitude were spreading their garments in the way; others had cut down branches from the trees, and were strewing them in the way.

First Girl: And many people that had come to the feast took branches of palm-trees and went forth with us to meet him. And all of us that went before and that followed, cried, saying (*loudly*), Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! What a good time we did have!

Second Boy: Yea, verily! And this cloak I am wearing (*takes off cloak and holds it up*) is the very one I had with me that day and spread down in the way before Jesus.

(*All Sing*):

On that day of our glad rejoicing, when Jesus entered Jerusalem,
Riding over the Mount of Olives, in glorious state He came!

Gladly singing, with loud Hosannas, we cast our garments before Him,
Waving branches of palms and joyfully blessing His holy name!

Refrain:

Hosanna! Hosanna! unto the Son of David!

Hosanna! Hosanna! We shouted with one accord

Hosanna! Hosanna! Glory in the highest!

Blessed is He that cometh in the name, the name of the Lord.

(*During refrain, after 2d and 3d stanzas, the children may march around stage in recollection of the triumphal entry, clapping their hands lightly in time to the music. During 2d verse two boys may break off branches from the shrubbery and give them to the other boys, to be waved as children march to the refrain.*)

Long ago spake the prophets, saying, "Rejoice! O daughter of Zion!

Shout and sing and rejoice greatly, Thy King cometh unto thee!"

Great shall be His dominion, for He is just and bringeth salvation!

See how meekly He rideth onward in lowliest majesty!

Oh! if we had that day in silence withheld
our hearts' adoration,
Surely, surely the stones in mighty rebuke
would have sung His praise!
Oh! how hardened the soul that, knowing,
would turn from the service of Jesus!
Help us, Lord, in our hearts to cherish the
word of His truth always!

Third Boy: And you remember how the
next day Jesus went into the temple of
God, and cast out all them that sold and
bought in the temple, and overthrew the
tables of the money-changers, and the
seats of them that sold doves. And he
said to them, It is written, My house
shall be called a house of prayer; but ye
have made it a den of thieves!



Typical Dress for Girls and Women

Fourth Boy: How they did scatter! It
makes me laugh yet to think of old
Aminadab, the money-changer, trying to
go in three directions at once after his
shekels. (*Imitates Aminadab. Children
laugh heartily.*)

Second Girl: The blind and the lame came
to Jesus in the temple; and he healed
them all.

Fifth Boy: But when the chief priests
and scribes saw the wonderful things
that he did, and heard us children cry-
ing in the temple, and saying, Hosanna
to the Son of David, they were much dis-
pleased, and said unto him (*in a nasal
tone he mimics the priests whom he
dislikes*), Hearest thou what these say?
And Jesus said unto them, Yea; have ye
never read, Out of the mouth of babes
and sucklings thou hast perfected praise?

SECTION C:

Third Girl: But now he is dead, and we
shall see his face no more. (*If the pag-
eant is given in the shorter form, omit
the foregoing sentence.*) One day Jesus
watched us playing in the market-place.
Azél, the son of Obadiah, who now hath

gone to live at Jericho, was with us then,
and on that day was angry with us all.
Some of us wished to play wedding, with
pipings and dancing; but Azél would not
play. Then others said, Let us play fu-
neral, and lament, but he would not join
in our procession. Jesus stayed a long
time and watched us, till one of his dis-
ciples called him to come and heal a blind
man.

First Jerusalem Woman (to Third Girl):

Not many days after that, when thy
father was in Galilee, he heard Jesus say
that this generation is like unto chil-
dren sitting in the market-place and call-
ing one to another, and saying, We have
piped unto you, and ye have not danced;
we have mourned unto you, and ye have
not wept.

Fourth Girl: Jesus was always a friend
to us children.

Fifth Girl: Was it at that same time that
Jesus said, I thank thee, O Father, Lord
of heaven and earth, because thou hast
hid these things from the wise and pru-
dent, and hast revealed them unto babes?

First Jerusalem Woman: (*This speech
is to be omitted when the pageant is
given in the complete form.*) Yea.
(*Points to left of gate along the city
wall.*) But hark! Look! Who are these?

SECTION D.:

First Jerusalem Woman: It was even so.

Second Jerusalem Woman: And Matthew,
one of his disciples, told my husband
that in Capernaum Jesus called a little
child unto him and set him in the midst
of them, and said, Verily I say unto you,
Except ye be converted, and become as
little children, ye shall not enter into
the kingdom of heaven. Whosoever
therefore shall humble himself as this lit-
tle child, the same is greatest in the king-
dom of heaven. And whoso shall receive
one such little child in my name re-
ceiveth me.

Third Jerusalem Woman: In Perea they
brought young children to him that he
should touch them: and his disciples re-
buked those that brought them. But
when Jesus saw it, he was much dis-
pleased, and said unto them, Suffer little
children to come unto me, and forbid
them not: for of such is the kingdom of
God. Verily I say unto you, Whosoever
shall not receive the kingdom of God as
a little child, he shall not enter therein.
And he took them up in his arms, put his
hands upon them, and blessed them.

All sing:

Jesus, when His lambs were brought to
Him,
Took them up in His arm,
And permitted not the zealous twelve
To dismiss them nor harm.
And He lifted them up where all round
Him might see.
Saying, "Suffer little ones to come unto
me, unto me!"

To a world where all was hard and old,
Jesus came with His truth,
And He gathered in His loving arms
All its childhood and youth.
And He lifted them up where all ages
might see,
Saying, "Ye must be like one of these if
ye come unto Me."

SECTION E (to end of Second Scene):

(*As the song closes, the eleven disci-
ples enter through the city gate. With
them are all the women from the First
Scene, the Centurion, Joseph of Arima-
thra, Nicodemus, and the two men who
went to Emmaus—Cleopas and The Other
Traveler. Thomas, Cleopas and The
Other Traveler take the center of the
stage. The disciples group on the right;
all the others on the left. The children
and the Jerusalem Women are at the
back of the stage. Thomas begins his
speech as soon as he and Cleopas and
The Other Traveler are well placed in the
center of stage, without waiting for the
others to find positions. Those on the
stage listen earnestly to the conversa-
tions.*)



Typical Dress for Men

Thomas: Tell me your tale again.

The Other Traveler: Behold, we went
yesterday to Emmaus, both Cleopas and
myself, and while we talked together of
all these things which had happened,
Jesus himself drew near and went with
us. But our eyes were holden that we
should not know him. And he said unto
us, What manner of communications are
these that ye have one to another, as
ye walk, and are sad?

Cleopas: And I answering said unto him,
Art thou only a stranger in Jerusalem,
and hast not known the things which are
come to pass there in these days? And

he said unto us, What things? And we said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Also, we said unto him that certain women of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said: but him they saw not.

The Other Traveler: Then he upbraided us for our slowness of heart to believe all that the prophets have spoken, and said unto us, Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto us in all the Scriptures the things concerning himself.

Cleopas: And as we drew nigh unto the village, he made as though he would have gone farther. But we constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with us. And as he sat at meat with us, he took bread and blessed it, and brake and gave to us. And our eyes were opened, and we knew him; and he vanished out of our sight.

The Other Traveler: And we said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And we rose up the same hour, and returned to Jerusalem, and found the disciples gathered together, and them that were with them; and lo! they were saying, The Lord is risen indeed, and hath appeared to Simon. And we told them what things were done in the way, and how he was known of us in breaking of bread. (*During the last two sentences the disciples make gestures and glances of corroboration.*)

James: And as Cleopas and his companion spake these things to us, the doors being shut for fear of the Jews, Jesus himself stood in the midst of us, and said unto us, Peace be unto you. But we were terrified and affrighted, and supposed that we had seen a spirit.

Thomas (addressing the disciples, vehemently): It is but visions that ye have seen.

Disciples (positively): Nay, nay. We have seen the Lord.

James: And he said unto us, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones,

as ye see me have. And when he had thus spoken, he showed us his hands and his feet. O, that thou hadst been with us, Thomas!

Philip: And while we yet disbelieved for joy, and wondered, he said unto us, Have ye here any meat? And we gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before us. And he upbraided us with our unbelief and hardness of heart, because we believed not them which had seen him after he was risen.

Thaddæus (to Thomas): Are there any that have known Jesus as we know him? Lo, these three years we have lived in his company, and have eaten and journeyed with him. How, then, shall we be mistaken as to whether it is indeed himself that hath appeared unto us?

James the Less: And even if one had been deluded, how could so many be in error? Consider, Thomas, how many times and in how many places he hath been seen, both by men and women.

Thomas: But might not God have sent you these appearances in visions?

Simon Zelotes: Is God a deceiver?

John (sternly): God is light, and in him is no darkness at all.

Andrew: Cannot God as easily raise the dead as to cause visions? We know not all the laws of life and death.

Thomas: But ye are deluded in your own minds; ye are beside yourselves.

Simon Zelotes: But we who sorrowed as those who have no hope, who expected not his rising, and who could scarcely believe even after he had appeared in divers places, could not be deluded when we ourselves saw him. And if he be not risen, Thomas, tell us, what hath become of his body?

Centurion: There liveth no man who had any motive for removing it.

Thomas: But if ye have truly seen Jesus, himself, alive, then he did not really die on the cross; but swooned, and revived in the tomb, and came forth.

Thaddæus (vehemently): Is Jesus, then, a deceiver?

Thomas (shakes his head positively and loyally in spite of his doubts): God forbid!

Matthew: Remember, Thomas, how he spake unto us in Galilee—The Son of man shall be betrayed into the hands of sinful men; and they shall kill him, and the third day he shall be raised again.

Andrew: And if he had but swooned, and revived in the tomb, how could he, being feeble from pain and suffering, and from loss of blood, and being chilled with the air of the sepulcher, have rolled away the great stone and passed the guard of soldiers? Joseph of Arimathea, art not thou a witness to the reality of his death?

Joseph: Yea, verily. And also Nicodemus (*indicates Nicodemus by gesture*). He brought a mixture of myrrh and aloes, about a hundred pounds weight;

and we took the body of Jesus, and wound it in linen cloths with the spices. In the place where Jesus was crucified ye know there is a garden (*Nicodemus points in the direction of the tomb, and the others make gestures of assent*), and in the garden is the new tomb of which ye also know. There we laid Jesus; and I rolled a stone unto the door of the sepulcher and departed.

Salome: The stone was very great.

Nicodemus: And if he had been in a swoon, how could he have breathed through the napkin that was upon his head; and how could he have freed himself from the many wrappings when he revived? Verily, I bear witness that Jesus died on the cross.

Mary Magdalene: We women were at the cross to the last, and we saw where he was laid.

The Other Mary: We bear witness that he was really dead.

Centurion (comes to center of stage and addresses Thomas): Hear thou me, also. Think of what he had undergone since the Last Supper of which ye have told me. He was in agony in Gethsemane. He was scourged—and I have seen strong men die under scourging alone. Think how long he had been without sleep. Think of the horrors of crucifixion. Could he have borne all this and yet have lived? *Would the priests or the Romans have permitted his body to come down before death was certain?* And that his death might be most sure, one of the soldiers, with a spear, pierced his side, and forthwith there came out blood and water. That was no gentle thrust; that alone would have killed a man. I am a soldier. I know death when I see it. And, alas! it was I who gave the official certification of the Roman Government to Pilate that he was dead (*raises his right hand high*). And this I certify to all the ages—to all his enemies—and to all who shall believe on his name forever.

(*All sing, except Thomas*):

He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace is upon Him. Surely He hath borne our griefs and carried our sorrows, and with His stripes we are healed.

Behold! and see if there be any sorrow like unto His sorrow!

We hid, as it were, our faces from Him; and there was no man, neither found He any to comfort Him.

He was despised and rejected of men; a man of sorrows and acquainted with grief.

Behold the Lamb of God, which taketh away the sin of the world!

And the Lord hath laid on Him the iniquity of us all!

Centurion: Yea, I know that he was dead; yet I believe that the third day he rose again, as he said. Remember Lazarus

and the widow's son. Why should it be thought a thing incredible with you that God should raise the dead? (*Slowly and impressively.*) And truly, this was the Son of God.

Joseph of Arimathæa: We have the testimony of men, of women and of angels. And whosoever believeth not that Jesus rose again, let him declare what became of the body. I look down the ages, and I perceive that this faith shall conquer the world. What fear of death shall we have who believe on the Conqueror of Death? Multitudes will go to their graves rejoicing in his name. Life and immortality are brought to light. But if our enemies would forever blast our faith and discredit our cause, *let them produce the body of Jesus, or declare what became of it.* Then would our preaching be vain, and our faith be also vain.

Centurion: Verily, it is easier to believe that Jesus is risen than to explain these things if he be not risen.

Mary Magdalene (*Comes to front of stage with arms high uplifted, and speaks with exultant faith*): CHRIST IS RISEN!

All But Thomas: HE IS RISEN IN-DEED. (*As they speak they have gathered around Mary Magdalene; in the movement, Thomas has shifted to extreme left rear of stage, and is quite alone.*)

Thomas (*sadly and slowly, but determinedly*): Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I WILL NOT BELIEVE.

The Other Mary: Let us now go and see once more the place where he lay.

(*The women who went to the tomb, sing*): Lifted up from the earth on high, Jesus was hung on the cross to die, There, with His arms to the world stretched wide,

Jesus, the Saviour, was crucified!

Joseph went to Jerusalem town,

Begged His body and took it down;

Laid in the tomb for the sabbath day,

Sadly we left Him, and went away.

(*All but Thomas sing*):

But the grave could not hold Him,

Nor Death's power enfold Him;

Burst is His prison,

He hath arisen!

Christ is risen!

Christ is risen!

Christ is risen!

He is risen indeed!

(With the beginning of the refrain a movement starts among the whole company and they begin to pass out in procession toward the tomb, to right. It will add to the processional effect if those at extreme left are first to go to the tomb, the others following them in a somewhat circular movement on the stage. Let the most independent singers be last to leave the stage, so that the music will not become too feeble. When all have left the stage the music dies away in the distance. The Centurion is last to leave the stage, but just be-

fore he is to pass out, he turns and sees Thomas standing disconsolate and alone at left of stage. He goes to Thomas, and they leave the stage last, some distance behind the others. The Centurion's hand is on Thomas' shoulder as they leave the stage, though at first his hands are occupied in gestures which indicate discussion. If necessary, the refrain may be repeated until all the voices have died away in distance.)

End of the Second Scene

THIRD SCENE

As soon as the voices have ceased, the Giver of the Prologue comes forward and says, "It is now forty days after Jesus' resurrection. The many proofs that He is risen fill our hearts with praise, and we will sing together 'All Hail the Power of Jesus' Name,' Number — (preferably to the tune of 'Miles Lane'). At the close of the hymn the Third Scene will begin."

(It is necessary that there be a passage from the direction of the tomb at the right of stage, so that the performers may be gotten to the place of entrance for the Third Scene without being visible to the audience. They should be in position to enter as soon as the hymn of the congregation is ended. The organist will this time play about eight bars of prelude so that they may know the exact rate at which they are to sing. The organ must give very decided and exact rhythm to this processional.)

The Place: The same as in the preceding Scene.

The Time: The Day of the Ascension of Jesus.

(*The followers of Jesus are returning from the place of the Ascension of Jesus, which they have just witnessed. All the characters who have appeared in the pageant excepting Rhoda, the Lame Man and the Guard of Soldiers from the First Scene, enter in procession, from the left, along the city wall. If there is a convenient door at either left or right near the stage end of the church, they may enter through it, passing in front of or through the audience. They must not, however, seem to be entering from the right of stage where the tomb is supposed to be. Nor may they enter from the door through which they are to pass out at the end of this scene. With them there may be extra characters who represent Christian Believers if resources of participants and stage room will permit. The disciples come first; then the other men; then the women and children; last of all comes the Centurion, carrying his helmet in his hand. As they come on the stage, the entire group should keep moving until all are in place. This may be done by a slow circular movement of those already on the stage. The Christians are filled with holy rapture; their gaze is uplifted; they do not look to either side as they come; and they are singing the following hymn of joy*): He hath ascended on high! He hath led

captivity captive and received good gifts for men!

It was not possible that he should be holden of death.

Death hath no more dominion over him.

(*John takes center position at front of stage; on his left is Peter, then Mary Magdalene and The Other Mary, then the Centurion. At John's right is Thomas, then Joseph of Arimathæa and Nicodemus. The other disciples are behind Joseph and Nicodemus; the women and children are at the left rear.*)

(*After the characters are on the stage, just as the song ends, Rhoda enters hastily, through the city gate. She gives Salutation No. 2, the others responding with No. 1.*)

Rhoda (*eagerly*): Peace be with you, my friends! Why are your faces so radiant, and why do ye so joyfully lift your hymn of praise? Have ye once more seen Jesus?

Peter (*joyfully*): Yea, verily. He led us out as far as to Bethany; and he lifted up his hands and blessed us. And it came to pass while he blessed us, he was parted from us, and carried up into heaven; and a cloud received him out of our sight. And while we looked steadfastly toward heaven as he went up, behold two men stood by us in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. And we worshiped him, and are returning to Jerusalem with great joy.

(*The whole company bursts forth in the following hymn of praise*):

Alleluia! Alleluia!

To the Lamb for sinners slain;

Alleluia! Alleluia!

To the King who lives again.

Alleluia! Alleluia!

Jesus hath gone up on high!

Alleluia! Alleluia!

He hath risen, no more to die!

Alleluia! Alleluia! Alleluia! Amen!

Rhoda: Oh that I might have seen that wondrous sight! I had toiled faithfully, but my work for the day was not done, and I could not be with you, as I longed to be. Did he leave to his followers any last message, or command?

James: Yea. He commanded that we should not depart from Jerusalem, but should wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. And ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.

Philip: Now perceive we clearly that the whole life of Jesus led up to just such a death as he died, and to his resurrection and ascension.

James the Less: And so important to the world is the meaning of his resurrection, that he hath showed himself alive by many infallible proofs; and of this have we been witnesses in these forty days. On the day of his rising he appeared first to Mary Magdalene, and then to the other women; after that to Cleopas and his companion on the walk to Emmaus; to Simon; and to the company of the disciples, Thomas being not with them; but after eight days he appeared unto all the eleven.

Bartholomew: And afterwards to seven of us who were fishing by the Sea of Galilee.

Matthew: And to the eleven on a mountain in Galilee.

Thaddæus: He was seen, also, by about five hundred brethren at once; and after that by James. And now hath he appeared unto us once more, and we have beheld him ascend unto the Father.

Thomas (earnestly and devoutly): My Lord and my God.

John: Yea, Thomas, we thank God that now thou dost believe, and that it is not with thee as it was when thou hadst not yet seen the Lord. (*Explaining to the people on the stage who are not of the apostolic group*): For after eight days, again we his disciples were within, and Thomas with us. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God!

Thomas (with great sadness): Yea, I have believed, because I have seen; yet where-soever this gospel is preached I shall be known to men as he who doubted his Lord's resurrection. "Blessed are they who have not seen, and yet have believed."

Centurion: And I shall be known forever as he who crucified the Son of God.

Nicodemus: And I—they shall speak of Nicodemus as the man who brought his offering to Jesus too late.

Joseph of Arimathæa: They shall name the name of Joseph of Arimathæa as the man who was a disciple of Jesus, but secretly for fear of the Jews, and who found his courage only after his Master was slain.

Bartholomew: And all we his disciples slept while he was in the garden of agony, and in his hour of need we all forsook him and fled.

Andrew: All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Peter: But is there any sorrow like unto my sorrow? For I denied him thrice.

John (comforting Peter): Yet remember, O Peter, how Jesus manifested himself after his resurrection to seven of us who were fishing at the Sea of Galilee. After we had drawn the net with the great multitude of fishes, and after we had dined together, Jesus said to thee thrice, Simon, son of Jonas, lovest thou me? And thrice thou answeredst him, Yea, Lord, thou knowest that I love thee. And thrice did Jesus lay this charge upon thee: that thou feed his flock, the sheep and the lambs. And so thou knowest that thou art forgiven.

(*Addressing the whole company on the stage*): As far as the east is from the west, so far hath he removed our transgressions from us. Behold the Lamb of God, which taketh away the sin of the world!

(*All sing. But this number may be omitted if desired.*)

All we, like sheep, have wandered far astray,

(His mercy endureth forever).

Each one hath turned, turned unto his own way,

(His mercy endureth forever).

All have refused to heed the Shepherd's voice,

Each one hath made the ways of sin his choice.

But the faithfulness of God is through endless years the same,

And His mercy endureth forever.

Endless His love and yearning to forgive,

(His mercy endureth forever).

Whoso will come to Him, in Him shall live,

(His mercy endureth forever).

No soul can stray beyond His tender care,

None is cast out who seeketh Him in prayer,

For the faithfulness of God is through endless years the same,

And His mercy endureth forever.

Simon Zelotes: And now it is our task to fulfill the great commission he hath left us. In his name we are to conquer the world.

Matthew: For he said unto us, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

Bartholomew: Now Jesus charged us not to depart from Jerusalem, but to wait for the promise of the Father, saying, ye shall be baptized with the Holy Ghost not many days hence.

Andrew: And if, when we have tarried

as he said, the Holy Ghost doth come upon us, then will the whole world know of a surety that Jesus hath indeed risen, and hath ascended, and is with the Father.

Centurion: When an army goeth forth to conquer, it beareth an ensign. What shall be our sign of victory? (*All consider a moment—then the Centurion has a sudden inspiration to which all give joyful assent.*) **WHAT BUT THE CROSS?** (*Seeing two rude sticks which lie on the ground near by, he hands his helmet to a boy, and picking up the sticks, binds them into a cross with a thong which he tears off his uniform. The sticks should be notched beforehand so that they will fit well together. He exhibits the new emblem to the Christians for their rapt consideration. Then he speaks*): Wheresoever this sign goeth men shall think on the love of God to a sinful world, and on the power of Jesus to redeem to the uttermost; and they shall turn to him and live. (*The Centurion faces the performers, exhibiting the cross for their contemplation. He, or a solo voice on the stage, begins to sing the first stanza of the following music. During the stanza the cross is slowly lifted till at the end it is held high aloft. During this stanza the Christians one by one drop to their knees. All eyes have been on the cross, but as each one kneels, he bows his head. By the time the second stanza begins, only the Centurion remains standing. Then all lift their heads, and fixing their eyes on the cross, sing the second stanza in unison. After the song there is silence while they rise individually, not simultaneously, and the cross is gradually lowered. If the Centurion sings the solo, he should face the audience during first verse, and turn to face the other characters during the second. When some other voice is the soloist, the Centurion should face the other performers through both verses.*)

O Cross of Christ! My heart before thee bending,

Thrilleth with thoughts of love, supreme, unending,

Which from the glorious height of heaven descending,

Stoopeth to woe beyond my comprehending,

That I, all stained with sin, for goodness yearning.

In true contrition to the Saviour turning, May rise to heights divine of pardoned purity.

O Cross of Christ! My Lord on thee hung dying,

That, through His life and death, to us supplying

Redeeming power, we might through self-denying

And following Him through all earth's tears and sighing,

Interpret Him to those, His mercy need-
ing,
For whom His love is ever interceding;
O wondrous Cross of Christ! My glory
evermore!

Nicodemus: For God so loved the world
that he gave his only begotten Son, that
whosoever believeth in him should not
perish, but have everlasting life.

Mary Magdalene: Come, let us go unto
the upper room; there will we tarry, as
he said, awaiting steadfastly in prayer
the baptism of the Holy Spirit.

Peter: But let us not enter into the city
here (*indicating the gate at the rear*);
let us enter in by the gate (*points out
the main door of the church, or another
door which will give opportunity for a
long procession down the aisle and
through the audience*) on the road to
Joppa.

Centurion (*Lifts the cross again and
holds it aloft through his speech and
John's*): In this sign we will conquer;
we will lay down our lives for Christ's
sake; we shall pass through great trib-
ulations; but in his name we will conquer
the world. (*Faces audience, holding
cross on high.*)

John (*with great fervor*): The kingdoms
of this world shall become the kingdoms
of our Lord, and of his Christ; and he
shall reign forever and ever.

(*The Centurion slowly lowers the cross
and gives it to a young lad who stands*

*near him, and who is clothed all in white.
The boy bears it with great reverence.
The Centurion takes his helmet from the
boy who has been holding it, and bears
it in his hand during the recessional of
the Christians. The organist strikes the
chord, and the Christians on the stage
begin to sing.*)

In Jerusalem we tarry till our Christ ful-
fill His word,

That the Spirit He would send us, from
the presence of the Lord.

Then for Jesus we will conquer all the
world enslaved by sin;

In the strength of Christ our Saviour,
we the victory will win.

Many trials and temptations all our path-
way shall surround;

But we know where sin aboundeth, grace
shall even more abound!

Out of many tribulations we will come
with garments white,

Knowing, tho' the world condemn us, we
are precious in His sight.

Glory to the risen Jesus! Him who ever-
more doth live!

Worship, honor, blessing, power, meet it
is for us to give.

Crowns and thrones shall bow before
Him, ancient evils tott'ring fall,

Heaven and earth at last shall crown
Him, King and Saviour, Lord of All!

(*At the beginning of the second stanza,
the Christians begin to march slowly off
the stage and down the aisle of the*

*church, in procession. They look to
neither side, for all eyes are fixed on the
cross as they go, singing. First goes the
young cross-bearer holding the cross
high, then the disciples, then the other
men, the women, the children, and last
of all, the Centurion. A mood of raptur-
ous devotion pervades them. They con-
tinue to sing till all have passed out of
the church and the song has died away
in the distance. The first to leave the
church should continue to sing till all are
out. It may be well to have some of the
more independent singers tarry just out-
side the door in order to keep the volume
of song from growing feeble as the last
members of the procession pass out; then
the song should die away. The verses
may be repeated, if necessary, in order
to let all pass out during the singing.)*

The End of the Pageant

(Let the Minister or some other appro-
priate person come forward at this time
and dismiss the audience with the Bene-
diction or Prayer, without other closing ex-
ercises or remarks.)

Limitation of space has prevented the
publication in THE CHURCH SCHOOL of the
music, which is a vital part of *The Dawning*.
The pageant may be obtained in pamphlet
form, with music complete, at 35 cents per
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ber necessary for production) or in smaller
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Los Angeles, California.

THE SIXTH DAY AND THE FIRST

By

JOHN T. McFARLAND

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THE sixth day woke, but lacked the
joy of morn:
Dawn drooped her dewy wings on
eastern hills,
And shrank from seeing what her light revealed.
A night of woe had passed; before, a day
Whose noontide light to inky darkness turned:
The garden's agony, the traitor's kiss,
The high priest's venom'd hate, the
tetrarch's scorn,
The Roman's coward weakness, then the cross—
And then the silence of the seal'd tomb
And women softly weeping, while strong men
Bore broken hearts for Israel's perished hope—
And then the first day passed the purple gates
Of dawn, and music throbb'd in heavenly spheres,
And radiant wings flashed back the sunlight's gold,
And angel hands swung od'rous censers o'er
The breathing hills, and Love's long-buried dust
Stirred warmly at the passing feet of life!
The sixth day was the carnival of hell,

And evil men and demons triumphed
then;
The angels kept exultant festival
Upon the first, and heaven's jewell'd walls
And arch-angelic mansions answered back
Triumphant hallelujahs. On the sixth
Hard-handed Roman soldiers mocked and scourged,
Thorn-crowned and crucified the Lowly One;
Upon the first, as dead men they fell down
Before his angel's presence, and he came forth
And trod their swords, and spears, and brazen shields
Beneath his pierc'd but now triumphant feet.
Death swept Grief's mighty organ on the sixth,
Until unmeasured Misereres sobbed,
And granite hills were rent in sympathy
With that great Heart that broke upon the cross;
Upon the first, Life's rapturous fingers smote
Joy's snowy keys, till all the tear-drowned songs,
Dust-smothered hopes and gladness of
the world,
Awoke and sang in burning ecstasy!

Preparation for Decision Day

By H. E. Peabody

DECISION of character was a strong point with our Puritan fathers, too strong, some will think. On the other hand it is a weak point with us, their more agreeable descendants. Our young people are liable to be opportunists in religion, sweetly hazy about their Christian principles.

A decision day, therefore, or some such occasion more fitly named, is greatly to be desired in our Church schools. We need in the great choice the social and public factors which decision day affords. Such a special-day program is entirely feasible. The leaders of any school can conduct it successfully if they honestly believe in its value and will give it the necessary time and thought. To induce adults to confess Christ is often a hard task, but to persuade girls and boys to do so is easy, sometimes too easy. Only timidity, laziness, and unbelief will find it impracticable. The value of a decision for Christ depends on what precedes and on what follows it. Without an adequate basis for decision, it may be a trifling, even an injurious experience.

The Longer Preparation

The preparation for it should usually cover years of teaching and training. Our foreign missionaries have clearly proved this to be true. They keep earnest adults for years sometimes in a catechumen's class, before admitting them to baptism. The amount of real Christian education that our children of teen age have had is usually pitifully small, fragmentary, and vague. Their hesitation about declaring themselves Christians may be well founded. The declaration would be premature. For them to postpone that confession for further instruction is often wise.

The Shorter Preparation

The value of the Christian decision depends also on a briefer preparedness of another sort. The religious atmosphere in which the confession should be made is not an impromptu product. A mental state grows up in many a church and school, inhospitable to the expression of sacred, personal experience. Such expressions are not looked for. Indeed, there is a positive expectation that they will not occur. In such an atmosphere, which in a Christian church is as abnormal as it is common, decisions and confessions of Christ are unnatural. They seem queer. Under such conditions sensitive young people will probably not make them.

A preparation of prayer and personal work must be made, extending over weeks and months. The school officers and teachers must come into such a state of spiritual

confidence and sympathy that declarations of life allegiance to Christ will seem natural in their presence.

The Special Program

In such an environment an order of service like the following has been successful. After a few rousing hymns like "Faith of Our Fathers," a stirring reading from the Bible, and an earnest prayer, let an address be given which will make the school feel that allegiance to Christ is a right, noble, and heroic thing. Let this be followed by testimonies from teachers and others saying that this Christian life is the most rewarding, safe, and happy life possible. Call, then, for an expression of a Christian life purpose and one will receive an earnest response. The girls and boys will pledge themselves too freely; they will rise in platoons, if the leader does not prevent it by guarding his invitation with studied care.

A Warning

Just here a warning should be given against an extempore, over-emotional decision day. An expert in evangelistic method can, after a few sentimental stories, induce children to declare assent to almost any terms of life consecration. They will do it regardless of intelligent preparation or of the consequences involved. There are revival preachers whose lurid stories and fierce denunciations may be useful with tough old sinners, but which are as dangerous in the presence of the tender, eager hearts of our children as a runaway bull in a flower-bed of sweet alyssum. Children should seldom if ever be presented with the choice of deciding for Christ or *against* him. "Are you not ready to declare your Christian purpose now, or would you prefer to do it later?" This should be the usual alternative.

The Issue of the Day

The value of a spiritual decision depends also on the issue it finds in conduct and habits. The decision for Christ is therefore only one step, yet the most important step, in a long spiritual culture and development. A decision day not geared closely with practical instruction and service may be an abortive experience. It may be so even for the youth who confesses his Lord with entire sincerity. It will leave him morally weaker than it finds him. It will, so to speak, "vaccinate" him against the genuine, deep experience of conversion.

Outlets

As a part of the preparation for decision day, therefore, the pastor and Church-school workers should provide a variety of practical outlets for religious emotion and choice. They should open the way, for example, to new responsibilities in the Church-school class and young people's gatherings, to preparation for church membership, to the beginning of regular private devotions, to a vital interest in missions and a course of mission study, to the undertaking with others of some Christian service for the needy or the ignorant; in some cases, to a course of teacher training. The Church-school leaders should promptly usher the girls and boys into some of these activities.

Pastors' Classes

Much indeed of this training for Christian habits and service may be given beforehand so as to add depth and reality to the great decision when it comes. This is one important result of the pastors' classes which should precede decision day for several weeks every year.

No important decision is an isolated experience. It has antecedents which can be provided and consequents which may be determined. Unless it is so buttressed, it is not psychologically sound. But when rightly guided, the decision for Christ is the cornerstone on which Christian character is built and stands secure.

The Age of Evangelism

By Roger Albright

THE logical time, and certainly the psychological time for vocational guidance, is during the adolescent period: we have erred sometimes in the church by waiting until the later periods of life. If those who are in high school can have presented to them, in telling ways, the needs of the world, they can so arrange their education to secure the specialized training which they will need in order to take their rightful place. The world is before them

with all its calls and they are more open to the call for Christian service than they will be ten years later when they have become involved in some other kind of life activity.

A conscious loyalty to Christ must precede all this. That means it must precede adolescence: it must be developed and recognized by the boys and girls during their junior years. If it were not true (and it is!) that boys and girls of this age are

very responsive to right appeals: if it were not true (and it is!) that this is the time for encouragement of permanent Christian habits; if it were not true (and it is!) that this period of life is one in which the ideal Jesus and the ideals of Jesus present a consuming attractiveness—it would still be true that there must be developed in juniors an acceptance of Christian ideals so that they will be willing to guide their vocational thinking along the line of Christian service.

This work among juniors is not a campaign type of activity to be administered separately from the regular work: it is an inherent part of every adequate program: it is so closely geared up with those emphases out of which service and worship develop that it must be reckoned with and planned for as we blue print our program for the year. Thus it becomes not a matter of mental decision or temporary acceptance but is a condition of life and a trait of character which will manifest itself in permanent form.

We believe in continuous evangelism. Without lessening its emphasis upon that point, we also believe that at least once a year opportunity should be given for pupils to make public declaration of their allegiance to Christ. While several significant anniversaries lend themselves to such a purpose, the Easter season especially is favorable to a turning of the thoughts and loyalties to Christ. While not expected to confine either efforts or results to that season, all our Sunday schools are urged to make that time the climax of their year's evangelistic work.

Your denominational Board stands ready to aid in such an effort. Helps are available for the training of officers and teachers in winning their pupils to a Christian life, and materials are ready which will help prepare the pupils for an acceptance of Christ as Saviour and Friend. A letter sent to the office of your Sunday School Board or Society will bring suggestions and materials which will help to make "Decision" or Acknowledgment Day a memorable one in the history of any Sunday school.

Below are given the outlines of contents of a number of books suitable for use with classes in preparation for church membership.

Courses for Pastors' Classes

Preparing for Church Membership

1. *Christian Teachings*, by Prof. W. J. Mutch, of Ripon, Wis., is a paper-bound pamphlet of 64 pages, treating 25 subjects or lessons. I. About God. II. About Man. IV. The Saviour. VI. About Living Together. VIII. The Kingdom of God. XI. Being a Christian. XVI. A Christian Church. XX. Church Membership, are samples of the subjects. This booklet is not a question and answer catechism, though a series of questions is found at the end of each lesson. The Pilgrim Press.

2. *Membership Manual* of the Methodist Episcopal Church. A paper-bound pamphlet

of 99 pages, in three parts. The subjects are: Part First—Christian Truth: a. Great Truths of the Christian Religion. I. God. Our Heavenly Father. II. Man. Our Human Family. III. Sin. Our Enemy. IV. The Gospel. God's Good News. V. Jesus: His Childhood and Youth. The Human Jesus. VI. Jesus: His Ministry. The Teacher. VII. Jesus: His Death and Triumph. The Suffering Saviour. VIII. Jesus: The Divine Christ. The Lord of Lords. IX. The Holy Spirit. Our Unseen Companion. X. The Kingdom of God. The Kingdom of Goodness. XI. Things to Come. Our Future. b. Helps to the Christian Life. The Means of Grace. XII. The Church. Organized Christianity. XIII. The Bible. Our Guidebook. XIV. Worship and Prayer. Our Spiritual Life. XV. The Sacraments. Our Covenant Symbols.

The pastor who fails to make the most of this opportunity to train the young people misses his supreme opportunity to advance the kingdom of God. The golden period of the year for this work is from January to Easter.—Frank M. Sheldon.

Part Second—The Church. a. The Church of the Past. A Factor in World History. I. Pentecost and the Apostolic Church. The Church at Jerusalem. II. The Early Gentile Church. Three Centuries of Growth and Persecution. III. The Middle Ages. The Rise of the Roman Catholic Church. IV. The Reformation. Breaking the Power of the Pope. V. Modern Christianity. Christian Progress. VI. The Creeds of Protestantism. Our Articles of Religion. VII. The Beginnings of Methodism. Wesley and the Great Awakening. VIII. Methodism in America. The Pioneers and Their Sons. b. The Methodist Episcopal Church. The Methodist Discipline. IX. Our Characteristics. Why We Are Methodists. X. Our Conferences. Methodist Supervision. XI. Our Ministry: Men Called of God. XII. Our Membership. Members of One Body. XIII. Our General Rules. Christian Conduct. XIV. Our Departments of Work. The Work and the Workers. XV. Our Benevolences. Our World Parish.

Part Third—Church Membership. Section 1—The Personal Life. Your Habits and Character. Your Church Covenant. Your Consecration. Section 2.—Covenants, Confessions, Rules, and Forms. The Church Membership Covenant. The Convert's Covenant. The Apostles' Creed. The Ten Commandments. The General Confession. The General Rules. Special Advice Regarding Amusements. The Central Teachings of the Articles of Religion. Ten Doctrines of Grace. Form for Reception into Preparatory Membership. Form for Reception into Full Membership. Form for Receiving Children as Members.—The Abingdon Press.

3. *At the Beautiful Gate of the Church*. A Membership Handbook, by Willard N. Tobie. A small paper-bound pamphlet of 68 pages, for use with Preparatory classes in Methodist Episcopal Churches. The subjects are: I. The Church. II. Preparatory Membership. III. The Sacraments. IV. The Final Vows. V. Ten Doctrines of Grace which Methodists Believe and Teach. VI. Our Church Government. VII. The Origin of Our Church. Articles of Religion. General Rules. The Ten Commandments. Questions for Review.—The Methodist Book Concern.

4. *A Young People's Catechism*, by Rev. William E. Barton, of Oak Park, Ill. This is a paper-bound pamphlet of 8 pages, containing 8 lessons. The subjects are: 1. The Foundation of Knowledge. 2. The Image of God. 3. Our Lord Jesus Christ. 4. The Holy Scripture. 5. The Church and Its Sacraments. 6. Church Membership. 7. What Christians Believe. 8. The Confession of Faith. This is a short question and answer course. The pamphlet may be secured from the author.

5. *Simple Truths of the Christian Life in Question and Answer*, by Rev. Edward D. Gaylord, of Dorchester, Mass. This is a paper-bound catechism of 16 pages and contains six main headings, as follows: 1. Sources of Knowledge Concerning the Christian Life. 2. The Meaning of the Christian Life. 3. The Beginning of the Christian Life. 4. Evidences of the Christian Life. 5. The Organization for the Christian Life. 6. The Faith of the Christian Life.—The Pilgrim Press.

6. *When We Join the Church*, by Archie Lowell Ryar, in collaboration with George Herbert Betts. A cloth-bound, illustrated book of 116 pages, ten chapters, and supplementary material as follows: I. What the Church Is. II. The Church of the Past. III. Great Achievements of the Church. IV. The Church's Standard of Membership. V. Problems of the New Member. VI. How the Church Serves Its Members. VII. What the Church Expects of Its Members. VIII. Growth Within the Church. IX. Our Own Church. X. Organization and Enterprises of Our Church. An additional chapter on Supplementary Material. Some Things Methodists Should Commit to Memory.—The Abingdon Press.

7. *Lessons in the Path of Life*, by Rev. Alfred L. Riggs of State Normal School, Santee, Neb. This is a 26-page paper-bound pamphlet with questions and answers and Scripture references where the substance of the answers may be found. There are nine lessons with subjects as follows: 1. About God, our Heavenly Father. 2. About Jesus Christ. 3. About Prayer. 4. About Sin—Doing Wrong and Thinking Wrong. 5. The Holy Spirit, the Power for the Right Life. 6. About the Church. 7. About Baptism. 8. About the Lord's Supper. 9. About Christian Growth.—The Pilgrim Press.

8. *The Easter Harvest*, a paper-covered pamphlet of 12 pages, prepared by the Religious Education Committee of the Congregational Conference of Ohio, Rev. Allen A. Stockdale, Prof. E. W. Lyman, Miss Eulalie O. Grover, Rev. F. L. Brownlee, and Rev. C. L. Fisk. This is an introductory note on Things to Remember, and another on Suggestions for Assembling Easter Communion Classes, then studies to be used for eight meetings upon the following main topics: 1. What Does It Mean to Be a Christian? 2. Why Should I Be a Christian? 3. The Value of the Bible. 4. The Prayer Life. 5. What Is a Christian Church? 6. A Study of the Congregational Church. 7. Why Should I Join the Church? 8. Deep conviction; intelligent decision; open confession. There are helpful material and references upon each of these topics and a series of questions at the end of each lesson.—The Pilgrim Press.

9. *Christian Certainties*, by Revs. Robert E. Brown and Leslie H. Perdriau, of Waterbury, Conn. This is a cloth-bound book of 32 pages and 11 chapters as follows: 1. Myself. 2. The World. 3. Society. 4. God. 5. Jesus Christ. 6. The Holy Spirit. 7. The Bible. 8. Sin and Salvation. 9. Prayer. 10. The Future Life. 11. The Church. This book is modern in its teaching, uses the question and answer method, though the material used

differs widely from most catechisms. It has a bibliography at the end which gives references helpful in the treatment of each lesson.—The Pilgrim Press.

10. *Preparation Classes for Church Membership*, by Margaret Slattery, of Malden, Mass., and Rev. Dan. F. Bradley, of Cleveland, O. This is a paper-bound pamphlet of 16 pages, outlining two distinct plans for the preparation of young people for church membership, a statement of faith regarding this work by Margaret Slattery, suggestions for pastors' classes, together with topics for ten lessons as follows: 1. God—Our Father. 2. Jesus Christ—Our Friend and Saviour. 3. The Holy Spirit—Our Helper and Teacher. 4. What Is a Christian? 5. What We Mean by the Church. 6. What a Congregationalist Believes. 7. A Christian Boy or Girl at Home, at School or at Work. 8. A Christian Boy's or Girl's Friends and Companions. 9. What a Christian Boy or Girl Can Give to the World. 10. Why a Christian Boy or Girl Should Join the Church.

In addition four special programs for older boys' and girls' services are suggested.

Dr. Bradley then tells of the importance of this work and his plans for handling it in his church.—The Pilgrim Press.

11. *Steps into the Temple*. A Manual for the Training of Preparatory Church Members, by Clyde Lemont Hay. A paper-bound pamphlet of 97 pages and nine lessons as follows: Introductory, Foreword; The Leader's Preparation for His Work; Conduct of the Class. I. A Lost Boy Who Found Himself. II. The Beautiful Gate of the Temple. III. Foundations of the Temple. IV. The Wonder Book of the Temple. V. Doing the Father's Will. VI. Talks with the Father. VII. Two Emblems of the Temple. VIII. The Temple Treasury. IX. The Vows of the Temple.—The Board of Sunday Schools of the Methodist Episcopal Church.

Topical Outline for Additional Course

Those desiring them will find below an outline of topics which is not in print, but which a pastor may fill in and develop for his own need if he so desires.

I. The first is by Rev. Jay T. Stocking, of Upper Montclair, N. J. On six separate cards Dr. Stocking has printed his outlines for six meetings. The main headings under each of the six topics are as follows:

1. Who Is a Christian? I. A Believer. II. A Learner. III. A Follower. IV. An Apostle. V. A Servant.

2. What Jesus Teaches About God. I. Who He Is. II. What Does He Require of Us? III. We May Talk with Him.

3. What Jesus Teaches Us About Our Duty to Ourselves. I. To Keep Strong. II. To Keep Busy. III. To Keep Pure. IV. To Keep True. V. To Keep Improving.

4. What Jesus Teaches Us About Our Duty to Others. I. To Our Neighbors. II. To the Home. III. To Elders and Teachers. IV. To the Weak. V. To the Indifferent. VI. To Our Enemies.

5. The Christian Church. I. An Institution. II. A Society. III. A School. IV. An Army. V. A Band of Crusaders.

6. Ten Steps to Church Membership. I. Is the Christian Life the Highest Type of Life? II. Ought I to Live the Highest Kind of Life? III. Do I desire to Live that Kind of Life? IV. Do I want to Show the World Where I Stand? V. Is It My Purpose to Help Other People Live a Christian Life? VI. Do I Wish to Help All I Can? VII. Is the Church Needed in the Work of Making This a Better World? VIII. Does the Church Need Me? IX. Am I Ready to Do My Part, Even if It Calls for Sacrifice to Carry on the Work and Service of the Church? X. Do I Now Deliberately Decide, that God Helping Me I will be a Christian and a Faithful Member of the Christian Church?

are living in it. I guess the Serbians are about the worst off. The children are starving—actually starving to death!

Martha: (*Who has been thinking, looks down ruefully into her market basket*) It makes me ashamed. Look at all these groceries. And we're going to have a roast chicken for dinner tonight with lots of dressing, mother said, and fresh apple pie. She even 'phoned father to bring home some ice cream because Jill won't eat apple pie unless there's ice cream on it. Just imagine! With all those babies over there crying for a few drops of milk!

Lucile: Why haven't they got milk?

Martha: It's war and kings. Those countries that used to be called the Balkans were barely out of a war of their own, when the World War came on. They've never had much because they weren't independent like the United States. Now since the war there's nothing left.

Esther: And all the awful diseases you can think of are in the land; typhoid, small-pox, cholera, tuberculosis.

Lucile: They'd better shut up the schools and make the mothers keep their children at home.

Grace: Mothers! There aren't any. Or at least, not many. The streets of the cities are literally swarming with orphans. Nobody knows where they have come from, or how they keep alive at all.

Esther: And to think that hundreds of babies have been ferreted out in half-burned ruins where they had curled up and were quietly dying! Can't you hear how Miss Thorn's voice sounded when she said: "The breath of their feverish little bodies is poisoning the air of the whole world!"

Lucile: What did she mean?

Grace: There is so much disease and death in the country that it's liable to start an awful plague, worse than influenza.

Martha: No wonder, either. She says the whole land is like an open cemetery and packs of wolves range over it tearing open the shallow graves.

Lucile: Oh, girls, that's too dreadful to talk about!

(*Enter Missionary Superintendent as if passing them on the street. He takes off his hat as he sees them.*)

Lucile: Mr. ———, these girls have been telling me the most horrible things—about the children in Serbia and those countries over there. Why don't our missionaries help them like they have the people in India and China?

Missionary Superintendent: We have no missionaries in any of those countries except Bulgaria. In the past we have had too few missionaries and too little money to extend our work as it should have been extended.

Lucile: If the church ever gets enough could something be done?

Missionary Superintendent: Yes, indeed! The churches plan to enlarge the schools in Bulgaria and to send assistance just as fast as possible to the neighboring peoples. Those Slavic races need the gospel of Jesus Christ badly. The Greek Catholic Church has done little to help them and until they learn to live peaceably with one another there will always be suffering and dying on account of war.

Esther: (*Gets up from her knees, but looks down at baby Leonard*) I'd like to be a missionary where there are lots of babies.

Missionary Superintendent: God bless you, Esther! Perhaps you may! Perhaps the church will be ready to send you even to Serbia by the time you are ready to go!

VII. Brief prayer.

VIII. Study of the lesson.

A Missionary Program for February

Prepared by the Board of Sunday Schools of the Methodist Episcopal Church

“AND whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea.”

I. Hymn, “All Glory, Laud, and Honor.”

II. Prayer by leader or superintendent, closing with the Lord's Prayer.

III. Special Song by a group of children borrowed from the Primary or Junior Department. Hymn, “Christ Who Once Among Us.”

IV. Scripture reading: Mark 9. 33 to 37 inclusive.

V. Hymn No. 33 in the Methodist Sunday School Hymnal. “There's a Friend for little Children.”

VI. A Far Child's Cry.

Persons necessary:

Esther }
Martha } Schoolmates
Lucile }
Elsie }
Missionary Superintendent.

ESTHER AND MARTHA come in, walking slowly. MARTHA carries a market basket in

which are packages of breakfast food, a loaf of bread, and a bottle of milk (etc.). At the same time, LUCILE AND GRACE, wheeling baby LEONARD, enter from opposite side of platform. The girls greet each other, and meeting center stage, stop to talk.

Esther: (*Walking over to go-cart*) I think Leonard is the duckiest thing I ever saw. (*Kneeling down*) Aren't you, baby-kins? (*Taking up his hand and kissing it*) Little old fat arm. Look, girls, isn't he too sweet? And those cheeks, just like round apples.

Grace: Oh, babies are always like that. Wait until he gets as big as Junior and he won't be pretty any more.

Esther: But babies aren't always like Leonard. Don't you remember what Miss Thorn said this afternoon?

Martha: Wasn't it awful?

Lucile: What about it, anyway?

Esther: We had a geography lesson about southeastern Europe where some of those little countries have been combined and named all over again since the war. Miss Thorn was explaining where the new country of Jugo Slavia is, and what people

The Superintendent's Guide to the February Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 19 FEBRUARY 6	SECOND WEEK LESSON 20 FEBRUARY 13	THIRD WEEK LESSON 21 FEBRUARY 20	FOURTH WEEK LESSON 22 FEBRUARY 27	Departmental Groups	
							Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 2	THEME: Love Shown Through Care TITLE: Stories 17 and 18 Retold.	THEME: The Loving Care of Jesus Jesus Caring for Hungry People. MATERIAL: John 6. 1-13.	THEME: The Loving Care of Jesus Jesus Caring for a Sick Boy. John 4. 46-53.	THEME: The Loving Care of Jesus Stories 20 and 21 Retold.	B E G I N N E R S	B E G I N N E R S
5	BEGINNERS	The Little Child and the Heavenly Father Part 6	LESSON 71 THEME: Jesus the Helper and Saviour TITLE: Jesus Helping the Fishermen. MATERIAL: Luke 5. 1-11.	LESSON 72 THEME: Jesus the Helper and Saviour Jesus Stilling the Storm. Mark 4. 35-41.	LESSON 73 THEME: Jesus the Helper and Saviour Stories 69 to 72 Retold.	LESSON 74 THEME: Jesus the Helper and Saviour Jesus Helping a Blind Man. John 9. 1, 6-11.	B E G I N N E R S	B E G I N N E R S
6	I	Bible Stories for the Sunday School and Home Part 2	LESSON 19 THEME: God the Protector TITLE: Led by a Pillar of Cloud and Fire. MATERIAL: Exod. 13. 17-22; Num. 9. 15-23.	LESSON 20 THEME: God the Protector The Story of Jacob's Ladder. Gen. 28.	LESSON 21 THEME: God the Protector Review. Stories of Lessons 18-20.	LESSON 22 THEME: God's Care of Life in Nature Fur Coats and Storm Coats. Dan. 2. 21a; Eccl. 3. 1; Job 12. 7-10; 28. 10b.	P R R	P R R
7	II	Bible Stories for the Sunday School and Home Part 2	THEME: Jesus the Helper TITLE: Jesus and the Nobleman's Son. MATERIAL: John 4. 46-53.	THEME: Jesus Choosing Helpers The Helpers Chosen and Sent Out. Luke 6. 12, 13; Matt. 10. 1-13.	THEME: Jesus Loving and Receiving Love Jesus and the Children. Matt. 19. 13-15; Mark 10. 13, 14, 16; Luke 18. 15, 16.	THEME: Jesus Loving and Receiving Love A Gift for Jesus. John 12. 1-8; Mark 14. 3-9.	I M A R Y	I M A R Y
8	III	Bible Stories for the Sunday School and Home Part 2	THEME: Jesus Revealing the Father's Love TITLE: A Story About Forgiving. MATERIAL: Matt. 18. 21-35.	THEME: Jesus Revealing the Father's Love Jesus Teaching How to Pray. Matt. 5. 1, 2; 7. 11; 6. 5-13.	THEME: Jesus Revealing the Father's Love A Gift That Pleased Jesus. Mark 12. 41-44; Luke 21. 1-4.	THEME: Jesus Revealing the Father's Love Jesus in the Home of Zachaeus. Luke 19. 1-10; Matt. 1. 2f.	Y	Y
9	IV	Stories from the Olden Time Part 2	THEME: Stories of Three Patriarchs TITLE: The Meeting of Jacob and Esau. MATERIAL: Gen. 32. 1 to 33. 20.	THEME: Stories of Three Patriarchs Review.	THEME: Stories of Joseph Joseph Sold into Egypt. Genesis, chapters 35 and 37.	THEME: Stories of Joseph Joseph and the Butler and Baker. Gen. 39. 1 to 40. 23.	J U N I O R	J U N I O R
10	V	Hero Stories Part 2	THEME: Stories of the Hero of Heroes TITLE: The Friend of the Friendless. MATERIAL: Luke 7. 36-50.	THEME: Stories of the Hero of Heroes A Day in the Life of Jesus. Matt. 14. 13-33; John 6. 1-21.	THEME: Stories of the Hero of Heroes The Majesty of Jesus. Luke 9. 18-22, 28-43a.	THEME: Stories of the Hero of Heroes The Raising of Lazarus. Luke 10. 38-42; John 11. 1-57.	J U N I O R	J U N I O R
11	VI	Kingdom Stories Part 2	THEME: Stories of the Kingdoms of Israel and Judah TITLE: Rehoboam and His Rival, Jeroboam. MATERIAL: 1 Kings 12. 1-33.	THEME: Stories of the Kingdoms of Israel and Judah King Ahab and the Prophet Elijah. 1 Kings 16. 23 to 17. 24.	THEME: Stories of the Kingdoms of Israel and Judah The Contest on Mount Carmel. 1 Kings 18. 1-46.	THEME: Stories of the Kingdoms of Israel and Judah Elijah at Horeb. 1 Kings 19. 1-21.	I N T E R M E D I A T E	I N T E R M E D I A T E
12	VII	Gospel Stories Part 2	THEME: The Gospel According to Mark TITLE: The Tuesday Before the Crucifixion. MATERIAL: Mark 11. 27 to 12. 44.	THEME: The Gospel According to Mark Teachings About the Future. Mark 13. 1-37.	THEME: The Gospel According to Mark The Last Supper. Mark 14. 1-31.	THEME: The Gospel According to Mark The Betrayal and Night Trial. Mark 14. 32-72.	I N T E R M E D I A T E	I N T E R M E D I A T E
13	VIII	Leaders of Israel Part 2	THEME: Leaders of Israel TITLE: Honor (David, the Warrior Who Was Loyal to Himself). MATERIAL: 1 Sam. 27. 1-7; chapter 29; 30. 1-24; 2 Sam. 1. 17-27; 2. 1-4; 5. 1-4; Psalms 125.	THEME: Leaders of Israel Friendship with God (David, the King Who Was Loyal to God). 1 Sam. 23. 9-12; 30. 7; 8; 2 Sam. 5. 4-12; 6. 1-15; 7. 1-29; Psalm 24.	THEME: Leaders of Israel Repentance (David, the King Who Triumphed Over Himself). 2 Sam. 11. 1-26; 12. 1-25; Psalm 51; 1 John 1. 5-9; Hos. 14. 4-9; Jude 1. 24, 25.	THEME: Leaders of Israel Divided Allegiance (Solomon, the King Who Was Disloyal). 1 Kings 3. 1-15; 4. 21-34; chapter 5; 6. 1, 7, 9, 38; 7. 1-12; 9. 1-13, 26, 28; chapter 10; 11. 1-13; Prov. 4. 1-9; 8. 1-11.	I N T E R M E D I A T E	I N T E R M E D I A T E

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 19 FEBRUARY 6	SECOND WEEK LESSON 20 FEBRUARY 13	THIRD WEEK LESSON 21 FEBRUARY 20	FOURTH WEEK LESSON 22 FEBRUARY 27	Departmental Groups	
							Plan 1	Plan 2
14	IX	Christian Leaders Part 2	THEME: Paul, the Missionary TITLE: A Champion of the For- eigners. MATERIAL: Acts 11. 19-30; 12. 25; chapters 13 and 14.	THEME: Paul, the Missionary Westward, Ho! Acts 15. 1 to 18. 22.	THEME: Paul, the Missionary A Preacher Who Changed a City. Acts 18. 23 to 21. 16.	THEME: Paul, the Missionary A Prisoner Who Preached to Rulers. Acts 21. 17 to 26. 32.	I N T E R M E D I A T E	INTERMEDIATE
15	X	The Life of Christ Part 2	THEME: Jesus in the Midst of Popularity TITLE: The Trip to Gergesa. MATERIAL: Luke 8. 22-39.	THEME: Jesus in the Midst of Popularity The Spread of Faith in Jesus. Matt. 9. 18-34.	THEME: Jesus in the Midst of Popularity Jesus Visiting His Old Home. Luke 4. 16-30; Mark 6. 1-6a.	THEME: Jesus in the Midst of Popularity Jesus Sending Out the Twelve. Matt. 9. 36 to 11. 1; Mark 6. 7-13.	R M E D I A T E	
16	XI	Christian Living Part 2	THEME: Problems of Christian Living TITLE: The Thought Life. MATERIAL: Phil. 4. 7-9; Matt. 5. 17-28; 7. 1-5; Prov. 4. 23; Psa. 19. 7-14; Luke 6. 43-45.	THEME: Problems of Christian Living The Control of Appetites and Passions. 1 Cor. 9. 24-27; 2 Pet. 1. 5-9; 1 Cor. 11. 17-27; Josh. 7. 16-26; Gen. 39. 1-10; Heb. 12. 1-3.	THEME: Problems of Christian Living Doubt and Religious Growth. John 1. 43-51; 3. 1-15; 20. 26- 39; 1 Pet. 1. 6-9.	THEME: Problems of Christian Living Prayer. Matt. 6. 5-13; Luke 11. 1- 13; Matt. 4. 23; Luke 5. 16; Acts 2. 42-47; 4. 24-31; John 14. 14; James 4. 3.	S E N I O R	
17	XII	The World: A Field for Christian Service Part 2	THEME: The World: A Field for Christian Service TITLE: Pathfinders of the Fron- tier (Home Missions). MATERIAL: Mark 7. 24-31; Luke 4. 42, 43; Acts 1. 8; 8. 4-8.	THEME: The World: A Field for Christian Service Ministers of Healing (Medical Missions). Matt. 4. 23; 10. 1-8; Acts 3. 1-10.	THEME: The World: A Field for Christian Service Christian Leaders in Every Land (Foreign Missions). Matt. 28. 16-20; Acts 8. 4-8; 13. 1-4; Rom. 10. 11-15.	THEME: The World: A Field for Christian Service Finding My Place in the World's Work—the Study of Myself. 1 Cor. 12. 1-11.		
18	XIII	The History and Lit- erature of the He- brew People Part 2	THEME: The Hebrew Monarchy and the Kingdom of Israel TITLE: The Choice of a King: Religious History. MATERIAL: 1 Sam. 16. 1-13.	THEME: The Hebrew Monarchy and the Kingdom of Israel Union of Right and Might: David's Success. 2 Sam., chapter 2. 1 to 1 Kings 2. 11. Study 2 Sam., chap- ters 2, 5, 7, 8.	THEME: The Hebrew Monarchy and the Kingdom of Israel Prayer and Praise: The Book of Psalms. Psalm 27.	THEME: The Hebrew Monarchy and the Kingdom of Israel Organizing Popular Govern- ment. 1 Kings 2. 12 to 4. 34.	S E N I O R	Y O U N G P E O P L E
19	XIV	The History of New Testament Times Part 2	THEME: The Conflict with Judaism and Paganism TITLE: Pagan and Christian Standards of Conduct. MATERIAL: 1 Cor. 1. 10-17; 3; 5; 8 to 10; Acts 18. 18 to 19. 41.	THEME: The Conflict with Judaism and Paganism Christian Ideals of Faith and Conduct. 1 Cor. 12 to 16.	THEME: The Conflict with Judaism and Paganism An Appeal for Loyalty. The second letter to the Cor- inthians.	THEME: The Conflict with Judaism and Paganism The Christian Church in Rome. Rom., chapters 1 to 15; Acts 21. 37 to 28. 31.		
20	XV	The Bible and Social Living Part 2	THEME: The Industrial Order TITLE: The Meaning of Work. MATERIAL: Gen. 1. 29, 30; 2. 15; 3. 17, 18; Job 24. 6-12; Prov. 6. 6-11; 24. 30-34; Amos 6. 1-11; Luke, chapter 19; John, chapters 5 and 13.	THEME: The Industrial Order Choosing One's Lifework. Gen. 4. 16-22; 37. 25; 39. 1-6; 41. 37-40; Exod. 4. 10-16; 35. 30; 36. 7; Matt 13. 54- 57; Acts 9. 20-22; 18. 9-11; 1 Cor. 12. 14; 1 Tim. 6. 11.	THEME: The Industrial Order The Rewards for Toil. Prov. 22. 1-3; 27. 23, 24; Eccl. 2. 4-17; 6. 1-6; 1 Cor. 9. 24-26; 1 Tim. 6. 9, 10; 2 Tim. 4. 8.	THEME: The Industrial Order The Right Use of Money. Exod. 9. 29; Deut. 32. 15; Prov. 30. 8; Matt. 5. 23, 24; 6. 19-34; 19. 10-26; Mark 2. 23-27; Luke 19. 8, 9; 1 Tim. 6. 6-10; 5. 8.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 6 FEBRUARY 6 The Marriage Feast	SECOND WEEK. LESSON 7 FEBRUARY 13 Lessons on Citizenship	THIRD WEEK. LESSON 8 FEBRUARY 20 The Wise and the Foolish Virgins	FOURTH WEEK. LESSON 9 FEBRUARY 27 Rewards of Faithfulness
6 7 8	PRIMARY	Studies in Matthew	TOPIC: The Story of a Wedding Party. MATERIAL: Matt. 22. 1-14.	The Land We Love. Deut. 8. 6-11; Matt. 22. 34-40.	Being Ready. Matt. 25. 1-13.	Doing Our Best. Matt. 25. 14-30.
9 10 11	JUNIOR		TOPIC: An Invitation to a Wed- ding. MATERIAL: Matt. 22. 1-14.	Our Country. Deut. 8. 6-11; Matt. 22. 15-22.	Being Ready. Matt. 25. 1-13.	Duties and Rewards. Matt. 25. 14-30.
12 to 17	INTERMEDIATE AND SENIOR	The Gospel of the Kingdom	TOPIC: Accepting and Extending the Great Invitation. MATERIAL: Matt. 22. 1-14.	Getting Ready for Citizenship. Deut. 8. 6-11; Matt. 22. 15-22. 34-40.	Prepared for Emergencies. Matt. 25. 1-13.	The Faithful Use of Our Abili- ties. Matt. 25. 14-30.
	YOUNG PEOPLE AND ADULTS		TOPIC: The Great Invitation. MATERIAL: Matt. 22. 1-14; 11. 28-30.	Christian Standards of Citizen- ship. Matt. 22. 15-22, 34-40; Rom. 13. 7-10.	Christian Watchfulness. Matt. 25. 1-13; Eph. 6. 13-28.	Responsibility for Our Resources. Matt. 25. 19-30; Rom. 12. 6-8.

Evangelism Through the Church School

By George Platt Knox

THE proper training of our children is the greatest problem before America today. Amongst all the upheaval and turbulence the world over, through all the strain and stress and clamor in our own country, comes the conviction of the necessity of safeguarding the welfare of the children of America. The world's future rests upon America's future; America's future lies in her children. *The children of America are the hope of the world.*

To properly train our children so that they shall fulfill their great destiny in service to mankind is *the greatest work in the world.* This clarion call should be heard today by all true citizens so that all shall engage together in the advancement or the support of this, the greatest work in the world.

Aim

The aim of all our efforts in the proper training of the children is the development of enlightened Christian citizenship.

The foundations of Democracy, the perpetuity of our institutions, the safeguards of life, liberty, and the opportunity for the pursuit of happiness rest back upon an enlightened Christian citizenship. No religious experience, no scholastic training, no industrial occupation which unfits our youth, or fails to fit our youth, to be good citizens can be acceptable. The welfare of our whole people is paramount. No warped religious teaching, no immoral nor unmoral propaganda, no class education, no narrow and inadequate fitting of the child into a job, no state-wide educational nullification can longer be tolerated.

Elements

The elements vital to the realization of this aim in American education are found in the training of the religious, intellectual, physical, and social phases of life. Not that these fields are rigidly defined or mutually exclusive—we have suffered from too much aloofness. Our cherished separation of church and state, with the great system of public schools a peculiarly state institution, has led to excellent systematic intellectual training, but at the cost of the sympathy and coordination which are essential.

The public schools do not, and in the present state of the public mind must not, touch religious teaching; the church has, in too great a degree, been so concerned with other world interests that she has neglected to save the children for this world as well; industry and the state crowd the children into utterly unfit, unworthy, unhealthy, and demoralizing forms

of occupation, most of them prematurely, while the church and society watch unmoved or pass by on the other side; the physical welfare of the child has been the concern of the home (if the concern of any), now the public school is accepting the mandatory and is devoting much time and expense to the physical training of the child while the great church is apathetic to the child's normal healthy human de-

**The world's future rests
upon America's future;
America's future lies in
her children. The chil-
dren of America are the
hope of the world.**

mands for physical activity, play and recreation; a free press indulges in quips and quibbles, passes out in sketch and caricature disgusting gibes at home and family life and the most sacred human relationships while the church receives the child fresh from the Sunday morning funny sheets and mildly admonishes, "Thou shalt not covet," "Honor thy father and thy mother." Commercial amusements demoralize the ideals and emotions and the finer sensibilities of the child, while the church, the home, the state, and the school, all combined, seem powerless to interfere.

No student of child nature but is aghast at the inroads made by these demoralizing influences, clothed as they are in the most attractive and alluring forms, while they bear the most subtle and insidious poison in upon the pure mind of the child.

The Child is One Child

However myriad are the sensations, however diverse are the sources, however immeasurably antagonistic or diametrically opposed are the appeals, the child must receive, evaluate, adjust and for the most part assimilate all these incoming im-

pulses; his reaction must be a composite, the wonder is that he can be consistent, the marvel is that he still has faith.

The child must early be offered and led personally to accept the Lord Jesus Christ as his Saviour, his Master, his Example, his Ideal, his Hero. "There is no other name under heaven given among men," "There is none other good enough," to steady, to strengthen, to ennoble, to fructify the soul of the growing child, the coming man or woman.

But this presentation of Jesus Christ to the child must be normal, reasonable, insistent, and consistent. The Gospel must bring its human appeal; salvation must save here and now as well as for eternity; Jesus must serve the child as a "present help" in every "time of trouble"; he must be good to live by today as well as a future Saviour when death comes nigh. To confess Jesus before men should appeal to the child as a perfectly reasonable to-be-expected step for him to take.

The closer Jesus can be brought to the needs of the child in his every-day life, the more secure will be his religious reaction, the more genuine will become his growth in Christian experience, the more dependable will prove his Christian citizenship in later years.

I hope to live to see the day when the parents, the pastor, the Sunday-school teacher, the public-school teacher, the Scoutmaster, the Y. M. C. A. boys' leader, and any others who are vitally enough interested in the child to be ready to sacrifice for him, draw together in one group with the child in the midst, there to determine how they shall mutually sympathetically, prayerfully each bear his own part in the symmetrical training and development of the child.

The larger problem of the consistent development of the child must never be forgotten. Toward this great step of conversion, momentous for all eternity, the child's whole religious training must be bent; while his subsequent growth in grace, his training in and for Christian service is absolutely essential and immediately consequent upon his confession of Christ; both periods, life-extensive as they together are, must be most carefully developed, else the aim of all our effort will be sacrificed. Millions of our people have been lost to the church and God's kingdom or have become mere nominal adherents—dead cargo—by the neglect properly to tie up and conserve the experience of conversion with the other normal experiences of growth into Christian service. Let us gird our loins as church people and save to the church of the future this invaluable human energy.

Great Memories and Great Hopes

A Service of Good Citizenship¹

Now they desire a better country.—*Epistle to the Hebrews.*

Instrumental Prelude—St. Anne (Use the stately music of this great English chorale. At the first chord, all will come to order, and will rise with the last chord, to remain standing until after the unison reading).

LEADER: Blessed is the nation whose God is the Lord.

SCHOOL: Our help is in the name of the Lord,
Who made heaven and earth.

Hymn—O God, Our Help in Ages Past.
—*St. Anne.*

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

—*Isaac Watts.*

Unison Reading

ALL: O Lord God of hosts,
Who is a mighty one, like unto thee, O Lord?
And thy faithfulness is round about thee.
The heavens are thine, the earth also is thine:
The world and the fullness thereof, thou hast founded them.
Righteousness and justice are the foundation of thy throne:
Lovingkindness and truth go before thy face.
Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of thy countenance.
In thy name do they rejoice all the day;
And in righteousness they are exalted.

(Seated)

GREAT MEMORIES

Responsive Sentences

LEADER: Renewed this day be all noble memories,

SCHOOL: All high and holy traditions of the past.

LEADER: Remembered by our Fathers, who founded the nation in integrity and piety.

SCHOOL: And died in faith, not having received the promises, but seeing them afar off;

LEADER: Leaders of the people by their judgment, giving counsel by their understanding;

SCHOOL: Wise and just in their example, and by their knowledge meet for the people;

LEADER: Considering the cause of the poor, and such as had none to help them;

SCHOOL: Friends of liberty and just laws, at all times steadfast and faithful.

LEADER: We renew this day the great memory of the Pilgrim Fathers; great-hearted men, filled with faith and courage.

Selected Reading Charge to the People.

ALL: I charge you before God and his blessed angels, that you follow me no further than I have followed Christ. And if God shall reveal anything to you, by any other instrument of his, be as ready to receive it as you ever were to receive anything by my ministry; for I am confident that God hath more truth yet to break forth out of his holy Word. Remember now your church covenant, whereby you engage with God and one another, to receive whatever light shall be made known to you from his written Word.

(From John Robinson's address at the Embarkation of the Pilgrims.)

Song Response God bless the land our Fathers loved!

LEADER: We renew this day the great memory of Benjamin Franklin, a wise and prudent counsellor, one of the founders of the Republic:

Selected Reading God in the Affairs of Men.

ALL: The longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings that—"except the Lord build the house, they labor in vain that build." I firmly believe this.

(Benjamin Franklin.)

Song Response God bless the land our Fathers loved!

LEADER: We renew this day the great memory of George Washington, the Father of our Country, prudent in counsel, prompt in action, secure in the affection of his countrymen.

Selected Reading Liberty and Happiness.

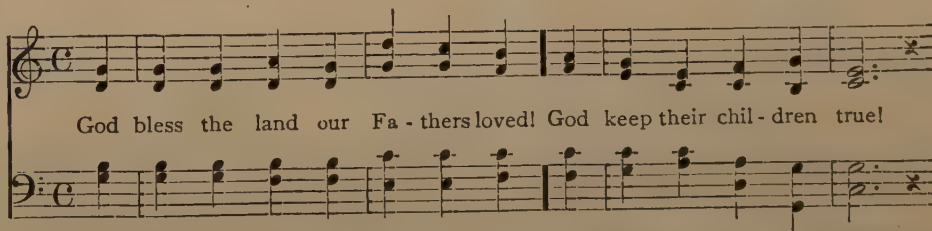
ALL: The happiness of the people of these states, under the auspices of liberty, may be made complete, and they may recommend their blessings to the applause, the affection, and adoration of every nation as yet a stranger to them.

(From George Washington's Farewell Address.)

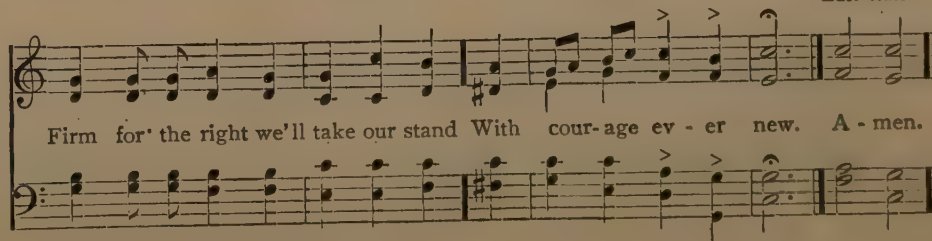
Song Response God bless the land our Fathers loved!

LEADER: We renew this day the great memory of Abraham Lincoln, the

Arr. from JOHN W. TUFTS.



Last time



¹ From *Worship and Song*—copyrighted by The Pilgrim Press.

savior of our country, kind of heart,
patient in spirit, firm in devotion to
the right.

Selected Reading The New Birth of
Freedom.

ALL: We here highly resolve that
these dead shall not have died in
vain, that this nation, under God,
shall have a new birth of freedom;
and that government of the people,
by the people, for the people, shall
not perish from the earth.

(From Lincoln's Speech at
Gettysburg.)

Song Response God bless the land our
Fathers loved!

GREAT HOPES

Responsive Reading The Immigrant's
Psalm

LEADER: O give thanks unto the Lord;
for he is good;
For his lovingkindness en-
dureth forever.

SCHOOL: Let the redeemed of the Lord
say so,
Whom he hath redeemed from
the hand of the adversary.

LEADER: And gathered out of the lands,
From the east and from the
west,
From the north and from the
south.

SCHOOL: They wandered in the wilder-
ness in a desert way;
They found no city of habita-
tion.

LEADER: Hungry and thirsty
Their soul fainted in them.

SCHOOL: Then they cried out to the
Lord in their trouble,
And he delivered them out of
their distresses.

LEADER: He led them also by a straight
way,
That they might go to a city of
habitation.

SCHOOL: O that men would praise the
Lord for his lovingkindness,
And for his wonderful works
to the children of men!

ALL: For he satisfieth the longing soul,
And the hungry soul he filleth with
good.

A Prayer for Immigrants¹

LEADER: O thou great Champion of the
outcast and the weak, we remember be-
fore thee the people of other nations
who are coming to our land, seeking
bread, a home, and a future.

May we look with thy compassion upon
these who have been stunted by the
poverty and oppression of centuries,
and whose minds have been warped by
superstition or seared by the dumb
agony of revolt.

We bless thee for all that America has
meant to the alien folk that have
crossed the sea in the past, and for all
the patient strength and God-fearing
courage with which they have enriched
our nation.

We beseech thee that our republic may
not fail their trust.

In a nation dedicated to liberty, may they
not find the old oppression and fiercer
greed. But may they feel here the

¹From *Prayers of the Social Awakening*, by Walter
Rauschenbusch. Copyright, The Pilgrim Press.

pure air of freedom and face the morn-
ing radiance of a joyous hope.

For all the oppressed afar off who sigh
for liberty; for all lovers of the people
who strive to break their shackles;
for all who dare to believe in democ-
racy and the kingdom of God, make
thou our commonwealth a beacon-light
of hope and a guide on the path which
leads to the perfect union of law and
liberty. AMEN.

Song: O Beautiful for Spacious Skies—
Katharine Lee Bates. (Tune,
Materna.)

SALUTES TO THE FLAGS

(As the flags are borne to the front of the room by
the standard bearers, either with or without an escort,
the instrument may play the music of *America*.
As the standard bearers reach the platform and turn
to face the audience, the music ceases with a marked
chord; the school rises and repeats the Salutes.)

Salute to the American Flag

ALL: I pledge allegiance to my flag
And to the Republic for which it
stands;
One nation, indivisible,
With liberty and justice for all.

Salute to the Christian Flag

ALL: I pledge allegiance to my flag,
And to the Saviour for whose
kingdom it stands,
One brotherhood, uniting all
mankind
In service and love.

National Anthem My Country, 'Tis of
Thee — Samuel F. Smith. (Tune,
America.)

Brief Prayer (All heads bowed).

GOD AND AMERICA

JOHNN DRINKWATER has been criticised because there is a scene in his play in which Abraham
Lincoln, shouldering the burden of a nation's life, kneels in prayer.

The cynic regards this as a weak concession to pious sentiment, but the cynic is wrong, as he
usually is. The portrayal of Lincoln in prayer is true to the character and spirit of Lincoln and true to the
traditions and history of America. You cannot leave God out of Lincoln's life and explain Lincoln; no
more can you leave God out of American history and explain America.

From the days when the pilgrims knelt in prayer on the shore of the new world to the days when
America's sons went bravely back to the old world to fight for liberty, in every time of crisis we have had
leaders who believed in God. There has never been an hour of danger or of solemn duty when we have
lacked a man to remind us that God reigns, or when that note has failed to strike response from the
hearts of the American people.

It is no arrogance of national pride to believe that God has a purpose for the American nation. In all
humility, we make that profession of our faith. It is simply the recognition that there is a divine plan for
the race, and that in that plan we have our part to play.—Chicago Evening Post.

Moral and Spiritual Backgrounds in Industry

As illustrated by Whiting Williams' book

What's on the Worker's Mind

By Arthur E. Holt

Last year Mr. Holt wrote for THE CHURCH SCHOOL a series of articles on the Moral and Spiritual Backgrounds of Industry. He begins now a second series in which this theme is illustrated from a number of recent books which have grown out of actual experience in the world of industry. One of the most recent and vivid of these books comes from the pen of Whiting Williams, who during the year 1919, assumed the role of a day laborer in the steel plant and coal mines in order that he might find out what was on the mind of the workers. His experiences were kept in a diary written day by day and now published in book form.

I FIRST met Whiting Williams when he was connected with Oberlin College as secretary to the President. He was then applying psychology to the task of financing an independent college. As he expressed it, "The financing of a school like Oberlin is a matter of drawing checks on the good will of people who are interested. People do not have good will until they are interested. They are not interested until they know. They cannot know until some one carries them information. My business is to let people know about Oberlin College. The financing of such a school then becomes a simple matter. It is a matter of drawing checks on intelligent good will." His success in applying these principles was very marked, and Oberlin today owes some of its prosperity to his work. He later became personnel director of the Hydraulic Press Steel Company. The book which he has written bears testimony to his abiding belief in the psychological approach to all the knotty problems of life.

For seven months he became a day laborer in a steel plant, a coal mine, an oil refinery, an iron mine, and again in a steel mill. He undertook this approach to the industrial problem not with the idea of finding out how he felt, but in the hope that if he got rid of his white collar and his cultured ways and rubbed shoulders with the workers he might have a better chance of finding out what was on the worker's mind.

The book is a revelation of the worker, who is *very much like all other human beings*, "completely human and so surprisingly normal—my 'buddies,' as I now think of them, are enormously more like all other members of our national House of Industry in life than they are unlike them. In every room of that house also all seem to find just about the same nip-and-tuck problem of hopes and fears, satisfactions and disappointments, pleasures and annoyances." The most important fact about a worker is his feelings. There is a close relation between these feelings and the amount of work he can perform.

The book is a revelation of a worker who is *tremendously concerned about his job*. "The most important factor of all in the life of a wage-worker is the job, the daily

job. For him the day commences with the breathing of the prayer, 'Give us this day our daily job.' In this, too, the worker is like all the rest of us. Williams says that life for all of us could be pretty accurately defined in the description of the distance we have all traveled from the place at which we started on our daily job. The following paragraph could be filled out by any one of us and apply equally well to all.

"Well, yes, things have gone pretty well with me," says the nationally known

"The most fundamental criticism I know how to make in regard to the present industrial situation is this, that in the minds of so many members of the labor gang, and also of the higher groups of workers, there is so widespread and so deep-set a conviction that for them there is no chance to break through on their industrial sector."—Whiting Williams.

philanthropist, the boss roller, or the first helper, as he reaches expansively for his Havana, his pipe, or his quid, according to station and fancy. 'I'll never forget the day, and, yes, the hour, for I happened to notice as I went in that it was — o'clock, when the boss sent for me from out of the labor gang' (or the office force, or other position without special distinction), 'and asked me if I didn't want to take a try at' (fill in the name of next position up the line). 'Then I recall that it was just — years ago this next month that my new boss proposed,' etc., etc. (fill in all the steps which indicate distance traveled from the point of starting)."

There is in the bottom of the heart of this worker a desire to *feel that he counts*, that he is something more than a cipher in the sum total of humanity; the desire "to find somewhere along this front the satisfaction that comes through the consciousness of 'breaking through.'" There is a close relation between this and the

worker's feeling of self-respect. When a man works twelve hours a day and finds that he has made no progress on his job, he "ain't no good to nobody," including himself.

Why Men Drink and Swear

One of the most interesting sections is Mr. Williams' analysis of the reasons for the large amount of profanity and drinking and general immorality about the plants where the men work twelve hours a day under ignorant slave-driving bosses. Some men drink for the same reason that some men are religious. It protects the self from a feeling of total degeneracy. It helps men maintain a feeling of self-worth. He finds in profanity a certain psychotherapeutic value. Bad treatment of the men results in a general "what-the-hell" attitude which is just a value judgment on life in general.

What Destroys the Morale of Industry

The morale of the workers in this industrial army is just as definite a matter as the morale of an army fighting on the western front. The morale of the worker can be destroyed. It can be restored.

Morale is closely related to self-respect. Whatever destroys the worker's self-respect depletes his labor energy. Uncertainty about a job injures his self-respect. The injustice of a boss likewise leaves him with a dogged feeling. All this lowers his working power.

"There's a mighty connection between tiredness and temper." "Tiredness seems to cause earlier temper—temper with its inner friction causes earlier tiredness." Whatever then causes an unnecessary temper on the part of a workman lessens his power to work.

Ignorance of the plans and purposes, the aims and ideals, the character of his employer, the company, lessens a man's capacity to render good service. Williams would agree with the farm laborer who said that he always liked to work for the man who told him the evening before what was to be done the next day. The morale

(Continued on page 237)

The Homes of Your Community

By
Agnes Noyes Wiltberger

CERTAIN standards have come to be accepted as the measure of success in Church schools. Suitable grading, a graded curriculum, separate class rooms, adequate class equipment and teaching material, teacher training, missionary and temperance instruction are expected if the school aspires to rank high. These requirements measure the degree to which the educational design of the organization is being carried out.

The purpose of any institution determines its standard. Home division aims, briefly summarized, are: the extension of the Church-school system of religious education to every member of the home, old and young; enlisting and aiding parents in the religious training of their children; the gradual attraction of the indifferent to closer connection and final participation in Church-school life. The program of organization and work that will best accomplish these aims will constitute our standard. This program or plan may be outlined as follows:

1. A cradle roll doing constructive educational work in homes where there are little children, helping the parents to "interpret the child's world religiously," and leading the little ones to look forward to entrance into the Beginners' Department at four.

2. Enrollment as home members in a suitable class, children who for any reason cannot attend the Church school regularly, giving them opportunity to study graded lessons at home with mother or visitor as teacher; promotion of these home members from grade to grade and department to department as if they were attending, with full credit for work done at home.

3. A parents' department, in which parents are associated in club or class for the study of children and their spiritual development and for mutual help in the problems of child training.

4. Such elective courses of study and such extension classes for men, women and young people as shall meet the needs of the home division membership; the inclusion of home members for purposes of social and Christian fellowship in appropriate classes of the Church school, with constant and united effort on the part of visitors, teachers and pupils to draw them into regular attendance.

5. A helpful and inspiring ministry to the sick, the aged and other shut-ins, including, where possible, membership in a class which they may feel is their own, of whose number they may know themselves to be a welcome part and in whose service for others they may share.

The school that is carrying on educational work in the home in each of these departments in addition to the work of the Sunday classes in the Church school, has its field well covered. In so far as its or-

Are you reaching the homes of your community so that the parents and the Church school are intelligent coworkers for the betterment of the people? Do you know how to reach these homes? Mrs. Wiltberger's article will give you a very definite plan of work.

ganization indicates the quality of work done, it is touching helpfully all the lives of the community, old and young, men, women and children.

Our value as an educational force is shown, however, not in the letter of our organization but in the spirit of our work. Religious education cannot be tested by the number of classes studying this or that, nor by examinations in textbook knowledge; its final test is in changed desires and growth of soul made manifest in improved behavior. If we are looking as we should be for spiritual results, for growth of character, changed ideals, added earnestness in the ethical, moral and religious conduct of life, we shall not be satisfied to measure our success by the perfection of our organization, the multiplied activities in which we engage; we shall look for actual spiritual achievement.

Yet to test our work for spiritual results is the more difficult because soul growth cannot be measured by any rule of thumb. Its processes are of the inner, hidden life, to be judged only by the swelling leaves and buds that give promise of later fruitage. Furthermore, attainment of soul growth is never more than comparative; our spiritual goal is never reached. "Horizons widen as we climb," and yesterday's best is not today's ideal. Approaching our goal we have glimpsed loftier heights beyond, toward which we still strive.

Happily, progress toward a spiritual goal is achievement in itself. To press steadily toward the mark; to feel ourselves gaining in our power to serve, in the number of lives we touch with quickening or healing or hope; to know that through our work the religious ideals of the community are lifted higher, that is to know success.

Looking over the church and Church school we see that more children and young people are in their places, led there through interest developed in the home division; the tiny ones are on our cradle roll, their religious training already begun in the home, their expectation turned toward the beginners' class at four; parents whom we

thought entirely careless about religion a year ago are beginning to use the materials of religious education that lie all about us, teaching their children to love and serve God through such simple things as the little daily tasks, play with each other, forgiveness of injuries, and care of their pets. Children are taught at home by father and mother to pray, to love, to help, to be kind, to forgive, all for love of the heavenly Father who loves them. Through it all parents are learning to study their children and understand them better, and boys and girls are finding mother and father better pals than they ever dreamed they could be.

Young men and women have been led to consider Christian life work through the individual and group study which we have introduced. Whether they decide to be ministers or doctors, teachers or home makers, they are saying with the earnest enthusiasm of youth, "I will make my life count for good to the world. I will serve God faithfully, daily, wherever I am."

Because of our work men are searching more earnestly and confidently for *right* in questions of the day, knowing that when they have discovered *that* they have found God's will, the thing that must be because it is right. Women are using for Christian work powers formerly wasted in pursuit of selfish pleasures. The church is discovering that many outside its membership are in hearty accord with its program of worship expressed through service; that it is wise to ask the cooperation of non-Christian people in such Christian work as they can appreciate, leading them to know and love God through experiencing satisfaction in doing his will.

Much work that is profoundly effective in the home division is too personal, too intangible to be tabulated in any statistical report.

"A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

"No act falls fruitless; none can tell
How vast its power may be,
Nor what results infolded dwell
Within it silently."

A full measure of success may be expected only when the missionary spirit which animates the home division pervades the whole church and school; when men and women secure in their sense of the love and favor of their Father reach out friendly hands to such of God's children as do not know him, claiming for him all the heaven-sent impulses scattered so freely about the world; when the church says to the non-religious doer of a Christian deed, "God put that beautiful impulse in your

(Continued on page 240)

The Land and the Lessons

Junior Lessons—Second Year

THE relief map will be of great help in giving a background for the geographical allusions in the studies for February. Such a map done in actual relief or by the filling in of contour lines in color makes a picture. The lessons center in the Sea of Galilee with Mount Hermon standing as a sentinel above it and Capernaum nestling on its northern shores. The mountain is the most majestic feature of Palestine. It rises snow-capped ten thousand feet above the sea and is crowned by three peaks. The mountain commands a wonderful view of almost the whole of Palestine. From the Jordan Valley, from the plains of Galilee and even from the mountain tops of Samaria, seventy-five miles away, its glistening summit can be seen. It was on this mountain that Jesus had his vision of what lay beyond death.

The Lake of Galilee nestles among the hills at the head of the Jordan Valley over six hundred feet below the level of the Mediterranean Sea. It is shaped as a harp or a lyre. Its waters are beautifully blue on the surface, clear, fresh, and cool, filled with fishes. It is thirteen miles long. Its greatest breadth is eight miles and its greatest depth, at the northern end, is nearly eight hundred feet, as deep as Lake Champlain off Split Rock. The mountains rise above it to a height of eighteen hundred to two thousand feet and on the west, the cliffs, three hundred feet high, come down almost to the water's edge. On the east it is broken by five wadies, or valleys. At the northeastern end, another valley breaks through the hills and forms a beautifully fertile plain about four miles in breadth. Sometimes the air currents rush down through these valleys at either side of the lake, forming sudden storms which lash the lake into a fury and then quickly die away. The wettest soil that I ever took was across the northern part of the lake from Tiberias to the site of Capernaum. The staunch fishing boats with their lagoon sails are built to stand the heavy seas which so often rise on this lake. Today there is very little life on the shores of the lake. There is a railroad station at the southern end and two little villages on the western shore, one of which is Tiberias. This covers part of the site of the large and prosperous Roman city of that name. Now a few fishermen ply their trade. Arabs, Jews, and Syrian Christians live together in the narrow streets in low eastern stone houses with here and there a palm tree keeping guard. Some of the gardens are beautified by oleanders. The hillsides roundabout are carpeted with beautiful wild flowers in the spring and early summer, but mostly the hillsides are bare, brown, and gray in

By Milton S. Littlefield

Bible geography is an important part of the graded lesson studies in the junior and teen-age groups. Dr. Littlefield has been asked to supplement the geographical material in the textbooks with descriptions and facts that will furnish a background and setting for the stories and biographical studies, and serve to make, both more vivid and real.—The Editors.

color as the limestone juts out through the thin soil. But once the shores of that lake were dotted with cities and beautified by oleanders, palm trees, vineyards, and ripening grain on the plains.

Capernaum was a rich and prosperous city on the northern shore of the lake. It lay on the road between the east and west. Caravans and merchants passed continually. Today, on the probable site of the city, can be seen a mass of marble ruins which very likely are those of the beautiful synagogue built in that city. They are under the care of Franciscan monks. The marble seats along the wall and the steps leading up from the lower court have all been uncovered and a tangled mass of carved stones and columns are all that remain of a busy and happy life.

Junior Lessons—Third Year

The lessons for this month center in two capital cities, Jerusalem and Samaria, in Mount Carmel and in a valley between two lofty mountains, Ebal and Gerizim. The capture of Jerusalem by King David marked an epoch in Hebrew history. Two valleys come together to make a sort of letter "Y," if you can imagine that the right arm of the letter, running north and south, is, nearly straight. Fancy a depression coming down between the two main valleys. This will leave two hills between the valleys which form the arms of the "Y" and ranges of hills on either side. You must think of Jerusalem not as built on hills rising above a plain, but as built on hills separated by deep valleys. The Valley of the Kidron is the eastern, the Valley of Hinnom, the western arm of the "Y." To the east of Kidron stretches the range of the Mount of Olives. Across from the Mount of Olives is the lower city, Mount Zion, on which stood the Jebusite stronghold, and then across another depression is the upper city. Beyond

that is the Valley of Hinnom and then the great central range of hills. On Mount Zion, the eastern hill of the city, stood the wonderful temple which Solomon built which later became the center of Hebrew worship. Jerusalem is very beautiful in its situation. From the walls of the city looking toward the south, the united valleys stretch away to a depth nearly twice as low as the Hudson below the Palisades. The city was easily defended because of its strong position. The Jebusites thought that even the blind and lame could defend their citadel against David, and later the prophet Isaiah was sure that the city could never fall to any army if only it had hearts loyal to their God for its protection.

Samaria was the capital of the northern kingdom situated on a prominent hill, standing alone, rising out of an open and broad valley. The whole country is more fertile than the southern region of Judea. It is watered by many springs, and in its fields fruits and grain grow luxuriantly. Ruins are there today which speak of its former grandeur. This city was the center of the wicked worship of Baal in the time of the Phœnician queen, Jezebel. Here Elijah pronounced his doom of the famine and here Elisha played the part of statesman and adviser.

Mount Carmel juts out from a central range of hills to the blue waters of the Mediterranean Sea. It rises abruptly above the plain of Esdraelon on the north and the flower-carpeted plain, Sharon, on the south. Its rounded tree-covered sides rise eighteen hundred feet above the sea. Wild game was found among its woods and caves, but connected with this hill there is something finer than the adventurous stories of the huntsmen, for it was here that Elijah made his splendidly brave stand, one man against four hundred.

Junior Lessons—Fourth Year

Allusion is made to Jerusalem in the notes on the third year lessons. The Mount of Olives is a ridge running to the east of the Kidron Valley and broken by a depression at the southern tip through which runs the lower road to Bethany. On the Mount of Olives are two or three different sites, each called the Garden of Gethsemane. They are guarded and walled in by different religious sects. New olive groves cover the northern slope. Some ancient olive trees are still growing, which are centuries old but cannot be as old as the time of our Lord. From the ridge of the Mount of Olives, one can look toward the west over the entire city of Jerusalem and toward the east of the valley of the Jordan with a glimpse of the Dead Sea lying below the imposing wall of the pla-

teau and hills of Moab, 3,500 feet above the imprisoned sea.

The British soldiers, in this last great crusade, fought over all these hills surrounding the city, but the guns of Allenby did not fire upon the city itself for fear of destroying the sacred places.

A two-mile walk from Jerusalem over the Mount of Olives brings you to the village of Bethany, where Mary and Martha lived and where Jesus found hospitality on several visits to Jerusalem. Within a house built over ruins there can be seen today an inclosed garden which may be like the garden where Jesus talked with his friends. From this little village Jesus went every day to the city during Passion Week.

Intermediate—Second Year

In a walled city David was in danger of being captured by Saul. He therefore fled to the rough hilly country of southern Judea. Here he could be in touch with those who, like himself, were in danger

and could escape, if he must, into the rocky tangled wilderness that dropped from the heights to the Dead Sea. All this life of an outlawed chieftain gave the future king and his followers experience in hard dangerous warfare. It also gave him the chance to win friends among the Hebrew tribes who were in danger from Bedouin robbers. Through these tangled hills up from the south country and up from the Jordan, the young crusaders of Australia and England fought during the winter of 1917 and the spring of 1918. Machine gun nests can still be seen and grim souvenirs of the heroic struggle, bits of shrapnel and fragments of shell, can be picked up by the travelers in the new Palestine, made new by the coming of the British. For allusions on Jerusalem, read the notes for the junior lessons.

Paul's journey through Asia Minor followed the great highways laid out by Rome along the age-old caravan routes. North of Tarsus stretch the Taurus Mountains. The great pass through these mountains is

called the Cilician Gates. Travelers going from Syria to Asia Minor must pass through these gates. Armies and caravans from time out of mind have journeyed along the narrow road through the pass. Those who have journeyed on the Lackawanna Railroad through the Pocono region toward the Delaware Water Gap can form some idea of the appearance of the Cilician Gates. Like the Water Gap, they make a distinct break or gap in the skyline. But instead of looking at the gap from a high level, as you do in the Pocono Mountains, you look up to a majestic wall of mountains rising above the plain cut in two by the pass. Across the plains over which Paul traveled, the Bagdad Railroad runs, now passing directly through Iconium, now called Konia, and other places which welcomed and persecuted the missionary hero of the early church. Modern heroes traverse those roads now, missionary and relief workers caring for the children and refugees of Bible lands who have felt the cruel tyranny of the Turk.

Selective Imitation

By Frederick Hall

"Character in infancy is instinct, in childhood it is slowly made over into habits, while at adolescence it can be cultivated through ideals."

"WHY did you not lift your hat to those girls?" inquired a teacher of one of her pupils. The boy who was walking with her, a rather self-conscious high-school freshman, blushed painfully.

"Why—well, it wasn't an oversight, Miss Eaton," he stammered. "You see—well, I happened to notice Senator Newton the other day, just as he passed a group of high-school girls—and I've always admired him very much—and I noticed he did not lift his hat, he just nodded, and I made up my mind that I would do that too."

It was amusing to his teacher, amusing also to Senator Newton when later she told him the story, but in one particular the freshman copyist was to be commended. He had not perhaps selected the most admirable or the most characteristic trait, but at least he had not left it to impulse, he had chosen deliberately what he would imitate. From twelve to twenty is the age of imitation, the age when it is most natural and when it will yield the largest results.

"Do you remember little Tad Merrill?" a man of forty inquired of a friend. "He and his little brother Tim used to hang around the tennis courts when we were playing tennis ten or fifteen years ago; he must have been about thirteen then and his brother maybe eleven; and they would get on the courts and practice every stroke that any of us used. Well, just for old time's sake, I went down last week to

If we trace any character, good or bad, to its sources, we always find its starting in fellowship. The young life comes into contact with wholesome or unwholesome personality, and catches its spirit as if by infection. . . . In the pleasant atmosphere of fellowship, all the forces of imitation and suggestion work unimpeded upon an unformed character to give it the complexion of its surroundings. We do not become either good or evil, either religious or irreligious, merely by deliberate choice, and any plan of moral and religious education that depends for success primarily and chiefly upon such choices is sure to let go the golden opportunity. The great lever of good, as of evil, is fellowship, the sharing of life.

GEORGE A. COE

in

Education in Religion and Morals

see the county tournament and there were Tad and Tim. I did not recognize them at first, they had grown so; but, do you know, in the doubles they walked away with everything the county sent up against them, and, when it came to the singles, I never saw a harder fought game than the one in which Tad beat Tim."

They had begun to play tennis when imitation of the strokes of good players could be most easily acquired, and they had reaped their reward. It is during the teen-age period that, largely through imitation, there are laid the foundations for our athletic achievements, our so-called accomplishments, our business and social successes (and failures), and, alas, for our vices as well.

To select with care what he shall imitate is therefore quite as important as for one to select with care what he shall eat; and a good caution to bear in mind is that the things most easily imitated are not usually the things of greatest value. A habit of courteous attention, a habit of deep breathing, a habit of worth-while reading may be as difficult to acquire as a hard stroke in tennis, but, once acquired, it is likely to be a life-time possession. If it were not so pathetic, it would be funny to see boys and girls laboriously copying the oddities and even the faults of people whom they admire, apparently imagining that thus they will become like their heroes.

An Electric Wall Map

THESE have been several references in THE CHURCH SCHOOL to electric wall maps. These references have brought a great many questions concerning the way in which the map should be made, what map is the best to use, how the wiring is done and what the probable cost of such a map would be. Since the publication of the article by James B. Scott on "Laying Broad and Deep the Foundations," in which a small electric class map was shown, inquiries have multiplied to such an extent that it seems best to answer all inquirers through an article in THE CHURCH SCHOOL. The directions given here are for making the electric wall map, but the same suggestions will apply in general to every electric map whatever the size may be.

The map to be used is the Hodge Historical Class Map A. It is printed in black on ecru paper and is in two parts. No places are marked on it. The seas and rivers are outlined and on the land there are lines intended as a help in coloring the map to show elevations. These lines make the coloring of the map seem at first to be rather an intricate task, but any one who studies the lines carefully will be able to color it without very much difficulty.

The price of this map is one dollar, and it can be ordered from the publishers of THE CHURCH SCHOOL. It is impossible to give prices on the other necessary materials, but those can easily be ascertained by any one wishing to make the map. The work should be done by junior boys with an adult leader or by junior and older boys working together. After the map is finished it is a good thing to have the boys construct a box for it which can be locked. This makes it possible to keep the map in good order. If no such protection is given, constant use (or possibly abuse) of the map during the week by children too young or too careless to see anything in it except the fun of making the light burn, will exhaust the batteries and accomplish no good purpose.

The first thing to be done is to color all the seas light blue, then color up to the first line around the Sea of Galilee, stretching up to the Sea of Merom, out into the Plain of Esdraelon, and down the Jor-

dan Valley to and around the Dead Sea, green, as green stands for land that is below the sea level. All the rest of the land should be colored a light brown scarcely deeper than tan. The next shade can be made by going over the parts within the next line with the same shade, or one a trifle darker, and then going over the next higher ground a third time, but it is better to have four shades of brown ready, and care should be taken not to begin with too dark a shade. The highest mountains, like Mount Hermon and the Lebanon Mountains, should be quite dark.

As the surface of the map is large, and as transparent colors are best, it would be well to get three packages of any good dye powder or paste—olive-brown, grass-green, and light blue. Dissolve a teaspoonful of the dye in cold water and dilute with boiling water to the desired shade. Make the darkest brown first, keeping a little to use for the highest mountains, and diluting all the rest to the next lighter shade. Make the other two shades in the same way, diluting always with hot water.

The blue should be a sky blue and the green almost a Nile green at the Sea of Merom, deepening little by little as the gorge descends to nearly thirteen hundred feet below the sea level at the northern end of the Dead Sea.

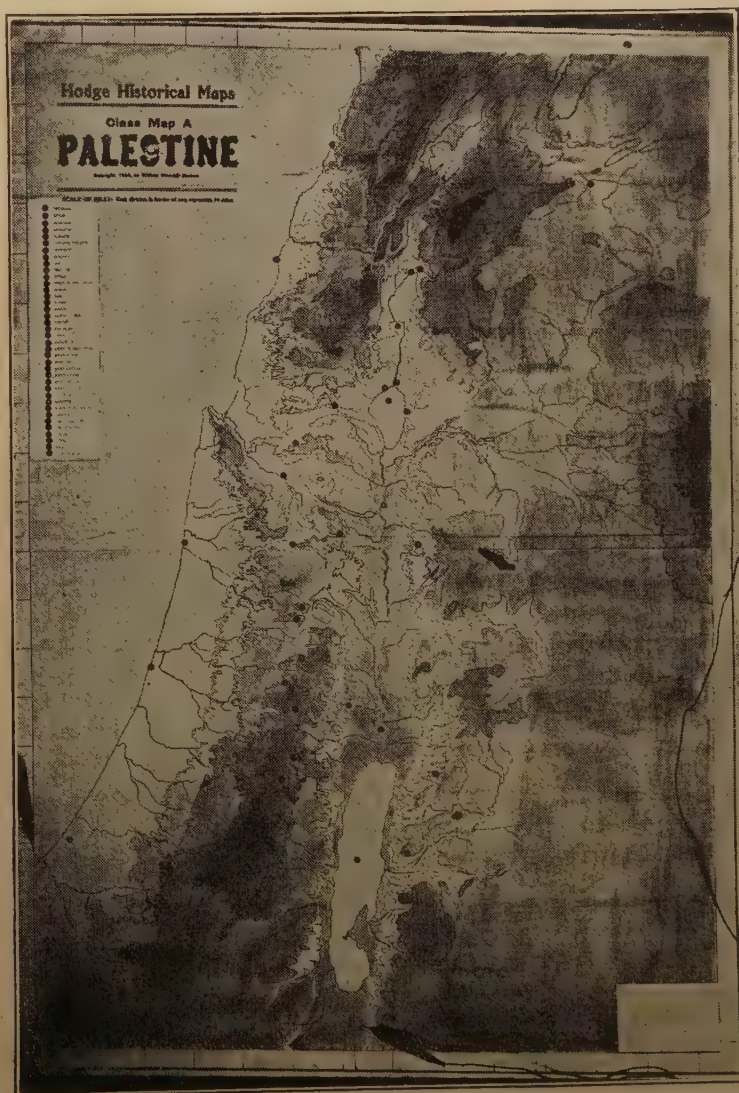
If any one coloring this map can gain access to George Adam Smith's *Geography of the Holy Land*, a map in which the same scheme of coloring is used will be found in a pocket in the back cover, and this will be helpful as a model.

The next step is making the mount for the map. A frame must be made of well-seasoned pine, 1 x 2½ inches, with corners mortised and stayed by having iron corners screwed on to keep it firm. This frame must be the size of the map, 37¾ x 53¾ inches, outside measurement.

For the surface to put over the frame, some kind of heavy composition board is better than wood, as it is less likely to warp and can be bought in one piece.

After the map is glued smoothly on the frame, make a list of the places that you wish to have on the map. Place a type-written copy of the names on the left side of the map, taking care to have them so spaced that the screw opposite each will not touch its neighbor on either side. The following are the places on the map in the picture: Beer-sheba, Bethel, Bethlehem, Bethsaida, Casarea, Philippi, Capernaum, Damascus, Dan, Dead Sea, Dothan, Fords of Jordan, Gadara, Gaza, Gibeah, Hebron, Jabesh-Gilead, Jericho, Jerusalem, Joppa, Machærus, Mount of Beatitudes, Mount Carmel, Mount Ebal, Mount Gerizim, Mount Gilboa, Mount Hermon, Mount Lebanon, Mount Nebo, Nazareth, Plain of Esdraelon, Samaria, Sea of Galilee, Sea of Merom, Shiloh, Sidon, Tyre, Vale of Elah.

Each city, town, mountain, and sea listed must be accurately located on the map and marked by a screw. The best screws to use are brass-headed ones an inch long. In the wiring the screw marking the place will, of course, be connected with that marking the name. In the case of the Fords of the Jordan, the one at Jericho and the one at Bethabara should both be marked and a wire run from one to the other and from each to the name. The wire



to be used is No. 18 annunciator or bell wire.

A small electric "miniature" three and a half volts lamp is to be inserted in the upper part of the map, and for the socket of the lamp a three-quarter inch hole must be bored at some point not too near the frame. A small hole must be made also for the wire through the frame on each side from the inside to the outside edge at

the back, about half way between the top and the bottom of the map. After each place has been connected by wire with its name, a wire must be brought out at the right of the map through the hole on the frame and left long enough to reach every place easily. The other end is to be connected with the lamp. Another wire connects the lamp with the battery. A third wire is connected with the battery and

then passed through the hole on the left side of the frame, and is long enough to reach the list of names. Handles for the two wires may be bought or made.

These directions are fully given for the benefit of leaders. The boys who undertake to make the map should be encouraged to make and carry out their own plans, the leader's part being to see that they do not make any serious mistakes.

Boys and Girls As Pupils

By Josephine L. Baldwin

A TEACHER was once asked which she preferred as pupils, boys or girls, and answered, "Boys, by all means." Her reason was that girls seldom took the trouble to hunt up anything for themselves. She said a girl fifteen years old, the day before, during a recitation in physiology, had expressed much surprise when she learned that there was not a passage through the head from one ear to the other! "A rather natural conclusion," commented the teacher, "if she ever watched the processes of her own mind. A boy would have found out long before he reached that age whether his ears were merely the openings to a straight tunnel. He would have experimented, not on his own ears, probably, but on those of his younger brother."

Another teacher thinks that some boys would not even wait for the younger brother to experiment on. He says:

"If it weren't for the pain, I think boys would cut themselves open to see what is inside of them. A child gets tired of the monotony of things, and I doubt if anything would delight a small boy better than to turn himself inside out, if it did not hurt immoderately. I saw a young American the other day in the trolley. He looked to be about four years old, and was opening his mouth as wide as he could. He kept doing it until he attracted his mother's attention. 'What are you gaping like that for, child?'"

"O, I'm only trying to break my mouth," was his naive reply, and I wondered whether it was his 'bump' of destructiveness or a well-developed organ of philosophical and physiological research that led him to make the attempt."

A lady who has been a successful teacher for some years, and has taught all grades, says that, while they are little, girls are apt to take what is told them in school as fact, without much desire to ask questions or learn anything more than the teacher tells them; while the boys at the same age will ask questions and appear much more wide

awake. She thinks, though, that as they grow older the girls become more anxious to investigate the subjects studied, and are in every way as interesting scholars as the boys. To illustrate her meaning, she tells how, while teaching a primary class, she talked with them one day on the wonders of nature, and in the course of the talk said:

"How wonderful it is that no two people, no two flowers, no two leaves, are exactly alike."

Character is stronger than
intellect. A great soul will
be strong to live as well as
to think.—Emerson.

This was received by the girls without question, but on the boys' side a dozen hands were instantly raised, and from each one, as his turn came to speak, came a strong protest.

"The Thompson boys are twins, and nobody can tell them apart."

"The field over here is full of daisies, and they all look alike."

"I'm sure I can find hundreds of leaves out here in the willow hedge that are just alike."

The matter of the Thompson boys was soon settled by asking the objector who had mentioned them which one he liked the better.

"I don't know which it is," he said, "but the one that plays fair."

The twins were alike in face, but very unlike in disposition, and it did not take the pupils long to see that they had not yet found two people just alike.

They were asked to look and find two flowers or leaves that were exactly alike and bring them the next morning. They came with hands and pockets full, but after each pair of specimens had been carefully

examined, they were compelled to acknowledge that no two leaves or flowers were the same in shape, color, and size, though they might be alike in one or two of these ways. The girls had seemingly taken very little interest in the question, and only one of them brought leaves or flowers to be examined.

But six years later, teacher and pupils having been promoted together, it happened that this same lady had charge of the same class and many of the same pupils, and botany was the subject. The girls devoted themselves to the study energetically, and scoured the woods after "specimens," taking a just pride in their fine herbariums, while the boys did what they had to do, but little more.

It may be said that botany is not a study calculated to arouse the interest of the boys. But the same was true of history and political economy, and surely boys ought to like those studies.

The trouble is, boys of fifteen and over are too apt to want to get into "business," and with their heads full of such ideas neglect their educational advantages. Of course, it is pleasanter for a teacher to see her pupils take enough interest in their studies to do a little thinking for themselves; but it cannot be justly affirmed that boys as a class do more independent mental work than girls. The stupid, the bright, the responsive, and the unruly and indifferent are about equally divided. Each sex has its share of all kinds. But it is well known that, whether the field be secular or religious education, certain instructors are better adapted to deal with boys than with girls, while others would never attain the highest success with boys, however conscientious and painstaking their devotion to the task might be. The true course for any teacher is to find the grade and type of pupils with whom he can do the best work and then remain in that position, teaching successive groups of pupils rather than moving on with the one class year after year.

Our Junior Banquet

By Mrs. Isaac Sewell

OUR Junior Department was nearly two years old, and running smoothly. It was perfectly graded and supplied with earnest teachers and officers, who had been selected with great care, one at a time, and tried and tested before being given their permanent places. The handwork was being done satisfactorily, the work books neatly kept, extra relief maps and models made, and the special honor books made with great care to exhibit at the Sunday School Department of the Tennessee State Fair. The class teachers visited the children in their homes and remembered their birthdays. We were justly proud of our department, for we tried to do every good thing that was recommended by other workers.

We had had parties and picnics, but I was anxious that we should have a banquet just like grown-ups. I wanted the children to remember their first banquet as associated with God's House and his people. Now we had a fund one fourth of which was for use by our own department; so I called a departmental workers' council and outlined my plan. It was received with enthusiasm. Each one was ready to help in any way, and to give whatever additional money might be needed. Committees were appointed, one for table setting and decoration, one for cooking, and another for serving. I was commissioned to furnish the menu and secure supplies.

As this was a new venture for me, I called upon a celebrated caterer and she made out the menu and told me just how much of each article to buy. Then I went

to one of the officers of our church who was proprietor of a large grocery, bakery and tea room and told him our plan, and he volunteered to buy our supplies with his and give them to us at wholesale prices.

After a busy but happy day of preparation the following menu was served in courses:

Orange fruit cup topped with strawberries.

Creamed chicken, creamed potatoes, French peas, hot rolls.

Tomatoes (cut into tulips) on lettuce, crackers.

Lemonade (one cherry in each glass).

Ice cream sandwich with strawberries.

The tables were beautiful with second day hot house flowers donated by a friendly florist. We found some slightly soiled Sunday-school cards at the Publishing House which we cleaned with art gum. On these our superintendent wrote the name of each boy and girl in beautiful script.

They all came, eagerly excited but dignified—the only time we ever saw dignified juniors. But the idea of a banquet, just like grown people, appealed to them strongly. Their apparel matched the occasion and their new dignity, two of the boys appearing in suits with white vests, and all the girls in their prettiest dresses and bows.

After the second course the following toasts were responded to.

"Our Sunday School"—Pastor.

"Our Boys and Girls"—General Superintendent.

"Our Teachers"—One of the Boys (4th year).

"Our Department"—One of the Girls (4th year).

"Our State Fair Exhibit"—One of the Boys.

"Our Missionary Exhibit"—One of the Girls.

Then one of the boys proposed "Three cheers for the banquet." All of the toasts received liberal applause, but this one was given a double portion.

They now adjourned to another room where a table containing a box of plasticine and models was set out, and for about thirty minutes contests in model making were carried on with great delight. Then real boy and girl games were enjoyed until 9 P. M.

Results.

It was a success. Teachers and officers had gained a new sense of comradeship through working together along new lines. The interest of parents was secured. Good models were made for our cabinet, a new form of handwork we had long wanted to try. The boys and girls were gratified because they had had a real banquet like grown up folks, and a genuine junior good time afterward.

No other party given in our Sunday school was ever referred to with so much pride as the Junior Banquet.

Junior Program

THIS program is suggested for use in schools where there is no separate room for the Junior Department and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this in which important parts of the memory work are brought together under one subject, the meaning of the verses is emphasized and the children are given a vehicle for worship through which the emotions normal to children can be adequately expressed.

FEBRUARY—SECOND YEAR

The Saviour of the World

Bible Reading, Luke 5: 17-26.

Recitation, John 1: 29; 3: 16; Luke 9: 35; John 11: 25.

Hymn, Jesus, Holy Child Divine.

Jesus, Holy Child Divine.

A LITANY.

F. A. J. HERVEY.

In Unison.

1. Je - sus, Ho - ly Child Di - vine, On our dark - ened na - ture shine,
2. May we mark the pat - tern fair Of Thy life of work and pray'r,

Give us vir - tues like to Thine; Hear us, Ho - ly Je - sus.
And for Truth all per - ils dare; Hear us, Ho - ly Je - sus. A - men.

From Hymns of Worship and Service. Century Co., New York.

A Teacher's Plan and What Happened to It

THEY were discussing the subject of initiative on the part of the children at a conference of beginners' teachers. "Am I to understand, then," said a member of the group, "that it is better not to make a plan for the class session, but to follow the lead of the children?"

"Oh, no," said another, "make a plan and then forget it."

"Hardly that," said the leader. "Make a plan, putting into it the material which you desire to give the children and forecasting as nearly as possible the probable direction of their interests. Keep this plan in the back of your cranium while teaching, but remember that it is not like 'the law of the Medes and Persians which altereth not.'"

A plan sets down the available material which may be useful in the learning process before the teacher's eye and so the more firmly in her mind. She must search about amid her possessions of literature, art, and music to find the pleasing rhyme, the picture or the song which will help her children to understand the truth. This material thus recalled and searched out is ready for use when needed. The teacher with no plan, on the other hand, must often say to herself, "Why did I not bring that picture. It would make this point clearer to the children," or, "If I only could recall that bit of verse; it would fit in so well here." So her children miss many treasures which might become theirs.

The old type of lesson plan, which was so much discussed in educational circles but a few years ago, was usually an outline of the teacher's activities. Children were supposed to sit quietly, to listen and to learn. We have discovered that children learn best when actively employed. There must be, for them, a maximum of activity and a minimum of listening. They must handle the materials, look at the pictures, ask the questions and do the thinking. It is easy enough to plan one's own activities for a quiet day at home alone. But when teaching there is a social situation involved. One cannot be quite sure just how the other half of the equation will come out—just what the children will do. However, a teacher with a background of child study and some experience in dealing with other groups of children of similar stage of development and an intimate knowledge of the interests and capacities of her present group may prophesy within limits the children's activities even as she sits at her desk preparing the coming Sunday's work.

The teacher's plan, as given below, is somewhat formal. It cannot help being when placed on paper. It takes real flesh-and-blood children and a sympathetic teacher to make it live. Its purpose is simply to point out the general direction

By Jessie Eleanor Moore

of the thought of the hour. One may trust the children to add the details.

The story of what the children did with that program follows. Note that they did a great deal more than the teacher planned and that they made the hour much more worth while. They made a connection between the teaching in the daily kindergarten and in the beginners' class. When ideas gained in one situation are recalled and used in another it not only aids the memory but throws a new light on the familiar thought. The best part of the hour—that which had the most educational value—was the little social project of sending the story papers to the sick member of the class, and this does not appear in the teacher's plan. It was initiated by the children with the aid of the teacher's suggestion when she discovered that they were ready for it. How often we fail to give the children sufficient freedom because we vainly imagine that we know what is good for them better than they know themselves! The retelling and dramatizing of the review story may seem like an abrupt beginning to the teacher who is accustomed to the formality of a greeting song followed by an opening prayer. But it struck deep at the truth of the hour and made the children really desire to express their thanks so that the little service of praise was most sincere. A prayer at the very beginning without this preparation would have been stereotyped and not real worship.

Most of the children in this class are just four years old and some of them are only three. Because of this and because they come from homes where English is not spoken, so that very little cooperation can be secured, very simple material seemed to be needed. For this reason *Object Lessons for the Cradle Roll*, by Frances Weld Danielson, is being used with a few stories chosen from the Beginners' Course, International Graded Lessons. The story told on the Sunday in question was Number 7 of the Cradle Roll Lessons—"The Story of the Cotton," and the review story was Number 6—"The Story of the Wool." As might be guessed from the seasonal nature references the Sunday was one in late October.

The Teacher's Plan

- I. Materials for the use of early comers.
- Blocks.
 - Toy animals—cow, sheep, hen.
 - Paper and crayon.
 - Blackboard.
 - Scrapbooks.

Boxes of small, mounted pictures—

1. Pictures showing God's good gifts—milk, apples, woolen clothes, water, etc.
2. Pictures showing the work of such everyday helpers as the milkman, the shoemaker, the baker, etc.

II. The session.

Quiet music.

Song: "Leaves Are Falling All Around," Hollis Dann—*First Year Music*.

New song: to be sung to the children while they play at being birds, "Fly Away," Danielson and Conant—*Songs for Little People*.

Song: "We Thank the Heavenly Father," Danielson—*Object Lessons for the Cradle Roll*.

Prayer.

Offering song: "Since My Heavenly Father"—*Songs for Little People*.

Prayer.

Birthday greetings—

Song: "Happy Birthday, We Will Say," Jones and Barbour—*Child Land in Song and Rhythm*.

Conversation—

Cold weather.

Warm clothing worn to the Church school (let children get various articles from the closet).

Use objects—skein of wool, bit of sheep's wool.

Song: "Baa, Baa, Black Sheep."

Retelling of story, "The Story of the Wool."

Prayer.

Song: "Thank Him"—*Songs for Little People*.

Conversation—

Other good gifts (use pictures).

Songs—

"Apples Red"—*Object Lessons for the Cradle Roll*.

"The Cow Says 'Moo'"—*Child Land in Song and Rhythm*.

Play: suggest playing one of the review stories.

New story: "The Story of the Cotton."

Conversation: children look for articles of cotton clothing.

Song: "Thank Him."

Prayer.

Good-by song: "To Every Little Child Today"—*Songs for Little People*.

Dismissal.

The Children's Program

I. Before the session.

The first children to arrive helped to put the room in order for the day. Angelo seemed to have a definite plan in mind, for as soon as he had done his part in

(Continued on page 238)

Moral and Spiritual Backgrounds in Industry

(Continued from page 229)

of the worker is closely connected with his opportunity for self-direction. This privilege which makes the men at the top hold their heads high and resolve to give their utmost ought to be extended "clear down the line." "At any rate, only when that is done will industry know something of the efficiency of the willing bird which flies farther than the thrown stone."

Being a workman by cooperative intention is better than being a workman by competitive drift. Leadership, headwork, and skill on the part of foremen would be a good substitute for proddings and strong superheated language.

Religion and Industry

Although Mr. Williams does not say so, it is evident that there is a close relationship between these feelings of the worker and those values with which religion deals. Self-respect which has economic value is a religious concept. He does not use the expression, the worker's job is a "means of grace," but he clearly indicates in many ways that it is. His plea for the chance for the worker to have more of the sense of self-direction in his work is a plea for the rights and expression of personality. His whole discussion of the question of profanity and drinking shows that these are reverse expressions of the religious feeling. The desire to count is in its very essence a religious desire. There is evident in all this a very close and vital relationship between the religious feelings and industry.

But this does not mean that a revival of religion will make a great contribution to the world of industry in the way in which some people at present are asserting. It rather means that there must be such changes in the world of industry as will give the religious man the chance to satisfy his religious nature in that world, or industry cannot receive the stimulus and help of religion. It is doubtless true that just as men fought well when they were fighting in the name of their God, so they will work well when they feel that they can work in the name of their God. The analogy goes further. Men could not feel that they were fighting in the name of their God except as they had confidence in the organization of the army and in the cause which the army was defending. Likewise they will not work in the name of their God until they have confidence in the organization of industry and in the end which industry is seeking to further. Religion and industry are so intimately related that neither can thrive without the other. This seems to be a valid conclusion to be drawn from such a psychological study of the mind of the worker as that made by Mr. Williams. The fullest

expression of either must wait therefore such an organization of industry as will enable a man to feel when he goes to his work that he has a chance for the realization of those personal values which are intimately a part of the personal life.

Teaching Christian Democracy

(Continued from page 201)

American scenery. New slide technique both in song and text was built for Japan through the laboratories of Kinjo Shokwai on the famous Ginza.

It has been said again and again that Japan has had new visions of western music, pageantry and religious art through the recent convention successes. The entire empire has been reached, and new plans, new ideals, new forces set to work. Democracy, too, has been realized in a startling way, for the mobilization of men and women, old and young, high and low, rich and poor, two thousand of them, for one common purpose had as yet been unheard of. The personnel of chorus and pageants will carry the messages of music and art as redemptive agencies to the ends of the earth, for most of them are students who will next April scatter hither and

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The Perry Pictures Company,

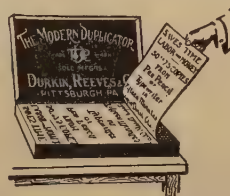


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A Teacher's Plan

(Continued from page 236)

setting the room to rights he took out the basket of blocks and began to build. Wilbur and Antoinette joined him and soon they had constructed a stable and barnyard and had placed inside it the toy cow, sheep, and hen. Bits of the review stories were rehearsed while they pretended to care for the animals. Some of the rhymes were repeated over and over in a singsong manner. The fingers were moved like scissors over the sheep and "Baa, Baa, Black Sheep" sung.

Three little girls took the colored crayons and drew on a large sheet of paper spread on the floor. They drew apples and apple trees, and while there was no cooperation, they talked together about their work and criticised each other's drawings.

Mary Ann drew on the blackboard, making a large tree, the full height of the board, and putting apples on it.

Four children used both boxes of pictures, laying them out on the floor in two long rows. They asked the other children to come and say which picture they liked best. One child would say, "I like this little boy eating bread," then the teacher would suggest that they look for the rest of the story about the bread. The pictures of the grocery store with the mother buying, the mother baking bread, and the loaf of bread would then be hunted out and put together. Other groups of pictures were made in the same way.

Antoinette left the building group to help with the pictures. Wilbur, who never can work at any one thing very long, left the building group and wandered about the room disturbing the other children. When he erased part of Mary Ann's tree from the blackboard he was given a piece of paper and crayon and set to work by himself. Angelo remained absorbed in his building. The scrapbooks were left untouched.

The ringing of the Cathedral bells always interests the children, and they often stop their play to listen.

"Oh, listen! everybody listen!" said Antoinette. "They say 'Come! All the people, come!'" This made it possible to introduce the bell song, which had been planned for several weeks later. The teacher seated herself at the piano and began singing—

"Ding, dong, ding,
Way up in the steeple,
The church bells ring,
Calling to the people."

—*Child Land in Song and Rhythm.*

The children gathered about and tried to sing while some of them played at pulling the bell rope.

II. The session.

The bell had called the children from their play just at the proper time for the

beginning of the session; so the material was put away, except for Angelo's stable, which was voted too nice to be disturbed, and the chairs were put in a circle.

As soon as the children were seated, Wilbur suggested that they play about the little boy who needed a warm coat. The teacher, in order to help the children with the conversation which comes in the story, said that she would tell the story again first, so they seated themselves on the floor close to her knees to listen.

Just at this moment a shrill voice was heard from the hallway. "O, Miss ———, look and see what I have; my Daddy bought them for me, warm ones, all of wool." And Junior appeared, holding out two brown-gloved hands. Every child had to feel of the soft, woolen gloves, and when they had been admired sufficiently some one suggested singing "Baa, Baa, Black Sheep." When Junior had taken off his hat and coat and joined the group on the floor, the story of the wool was told exactly as it had been told the Sunday before. Occasionally a child put in a sentence or a bit of the conversation, and each time this happened the teacher waited, letting the child tell as much as he could, and then went on with the story when his memory failed.

"And now," said Junior, as the story ended, "I will be the man that takes care of the sheep and cuts off the wool."

"That is just what we were planning to play when you came in," said the teacher. Wilbur and Roland volunteered to be the sheep and the story was played very dramatically, Junior demanding a real scissors with which he snipped the air over the backs of the two boys. When the little boy asked the sheep if they would give him some of their coats, they assented by a continued shaking of the head which Junior, as caretaker, explained to mean, "We will give you a little."

As the play ended, Antoinette took it upon herself to prompt the teacher. "You should ask the little boy," she said, "who made the sheep's woolly coat."

The teacher did as requested and Angelo, who was taking the part of the little boy, answered with a beaming face, "I know; it was the heavenly Father."

"Have you anything else which makes you very happy? Perhaps you could draw a picture of it on the blackboard so we could guess, or whisper to me and I will draw it."

Mary Ann immediately came forward and redrew the apple tree which she had made before the session and Wilbur had erased. The pianist began to play softly and the children sang—

"Apples red, apples red,
Milk and bread, milk and bread,
Such good food we children know
Makes us grow and grow and grow."
—*Object Lessons for the Cradle Roll.*

Another child made an orange. Another

made a basket and the children had some little trouble guessing what was in it, but the artist declared that they were nuts. Another child drew a house. Wilbur made a yellow and red blotch which he called a pretty sky. Junior attempted to draw his new toy auto, but was not wholly successful. During the drawing the songs—

"The world is so full of a number of things,
I'm sure we should all be as happy as kings,"

—*Songs for Little People.*

and

"We thank the heavenly Father,
We thank the heavenly Father,
We thank the heavenly Father,
Kind and good,"

were used over and over again, making a little service of praise. At the close the teacher suggested that each one say "thank you" for just what he or she liked best. So they said in concert, "Heavenly Father, we thank thee," and then the voices came from different parts of the circle, "for bread and milk," "for my mother," "for my new coat," "for jelly roll," and Junior concluded it, "for my new woolly brown gloves. Amen."

The offering song and prayer followed and the birthday greetings for Angelo.

Then Ada said, "I can sing you a new song about a squirrel," and she sang a song learned in kindergarten. This led to some conversation about the squirrels' preparations for winter, data for which had evidently been gathered in the kindergarten. Angelo had a story to tell about a squirrel which he had seen when on his way to the Church school, and he squatted down on the floor and puffed out his cheeks to show how he looked. Then other children began playing squirrel by pretending to put nuts in their cheeks and then running away in a corner to hide them.

"The heavenly Father thinks about the squirrels, too, and so he makes the nuts grow on the trees for them," said the teacher. "Your heavenly Father feedeth them. He cares for the birds, too," continued the teacher.

"Yes," said Angelo, "they fly away to where it's warm."

"Listen, and I will sing you a song about them." The teacher sang, with a slight change in the words to make them more simple—

"Fly away, fly away, over the sea,
Sun-loving birdies, for summer has gone.
Come again, come again, come back to me,
Bringing the summer and bringing the sun."

—*Songs for Little People.*

Some of the children played at being birds and flew into the hall and back again, while those who remained in their chairs sang just the two phrases, "Fly away" and "Come again." This suggested the familiar—

"Leaves are falling all around, all around, See them lying on the ground, on the ground."

—First Year Music.

The teacher called the children to the window to see the red ivy leaves on the church and to notice the bare trees and leaves on the lawn.

"I guess when Nicolina (a sick member of the class) comes back the pretty red leaves will be all down from the church," said Angelo.

"Yes," said the teacher, "Nicolina must lie in bed all day long in the hospital. She can't run and play in the leaves the way you do."

"She don't come to school," said Antoinette, "and she don't come to Sunday school."

"She didn't even hear the story about the sheep," added Rosie.

"We might send her a paper so some one could read her the story," suggested the teacher.

"I will take it," volunteered Angelo, who is always ready for any emergency.

"It is a very long way. You would have to go in the car and you don't know the way. I could take it, for I know the way, but I can't go today and I can't go tomorrow," said the teacher, "but there is a helper who will take it," she added.

"The postman," said Antoinette quickly. "You sent me a letter on my birthday."

The plan was discussed with enthusiasm and one child was dispatched to the church secretary to ask if she would give them an envelope and sell them a stamp, the two cents having been taken from the class fund. They crowded close, while the teacher wrote the address. She suggested that it would be well to put in a piece of paper and say on it, "From the children at Sunday school," and a quaint little message about getting well was added. Then one child put one of the papers of the previous Sunday and one containing the story of the day into the envelope, another sealed it, and another put on the stamp, and still another carried it out to the mailbox on the corner while all the children trooped after.

This consumed but a moment and the run in the fresh air rested the children so that all were ready for the new story on their return. "The Story of the Cotton" was told. At the end they gathered close with eyes full of wonder to touch the soft, white cotton boll and to look at a picture of a mother measuring her little girl for a new dress. The last moments were spent in hunting for articles of cotton clothing. The teacher asked those who were wearing anything cotton to stand up. Those who were slow in discovering the cotton in their attire were helped. Angelo said, "Why, yes, you have got some, Mary Ann; look at your collar." "We thank the heavenly Father" was sung again with a true spirit of worship, and the teacher voiced the children's feeling in the prayer, "We are glad, heavenly Father, that you make the

soft, white cotton grow for our dresses and suits. Amen." The good-by song was omitted and dismissal followed immediately.

Rain-Proof Sunshine

A Lesson Given on a Stormy Sunday.

THE rain was pouring down and the number of scholars was consequently small.

"How dark it is," said one child. "I wish the sunshine would come in."

"We must let in the rain-proof kind of sunshine," said the teacher.

"What kind is that?" asked the children, smiling.

"Why, I see some of it already," replied the teacher. "Which do you think is most like sunshine, a smile or a scowl?"

"Oh, a smile," said one.

"Can the rain wash away a smile?"

"No."

"If you make people happy will rain take away their happiness?"

"No."

"If you are cheerful and sunny and kind, isn't that the kind of sunshine that will stay even on a rainy day?"

"Yes."

"Each one of you think of the happiest day you ever had. Then if you can tell the rest of us about it raise your hand."

One after another the hands were raised. Accounts of picnics, parties, entertainments, excursions, vacations, holidays, and good times of every kind were given. So happy were the children in relating their happy experiences that the time passed quickly.

"What made the time go so fast?" asked one of the children.

"It always does when we share our sunshine with others," replied the teacher.

"Is the sun really shining now?" she asked. The children had been so absorbed that they could not tell without looking out of the windows. The rain was still pouring down.

"No," they said. "It's raining."

"Oh, but the sun is really shining behind the clouds, you know," explained the teacher. "It is always shining, only the clouds hide it. That is one way the sun is like God's love. God is always loving us, even when the clouds of selfishness hide his love from us. Let us copy this little verse from the blackboard in our books, and perhaps some rainy day it may help us to let in the rain-proof sunshine—the kind God is always sending us.

Rain-Proof Sunshine.

The rain can't drive my sun away,
My sunshine is the kind to stay.
If I'm helpful, cheerful, kind and gay,
My sun will shine this rainy day.

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Among Recent Books

The Rules of the Game. By FLOYD D. LAMBERTSON. The Abingdon Press. **Teacher's Manual** to accompany *The Rules of the Game*.

A TEXTBOOK for week-day classes in religious instruction, intended for juniors. It comprises thirty-two well written lessons in which are presented in logical sequence biblical and modern narrative materials illustrating certain right principles of daily conduct. Study topics and questions with assignments of Bible reading and notebook work complete each lesson. There are ten full-page, half-tone Bible pictures, selected from among the masterpieces of great artists.

The Teacher's Manual accompanying this textbook gives suggestions for the teacher, indicating in connection with each lesson what should be the aim, the centers of stress, method of presentation and application, with a hint in each lesson regarding what activity on the part of the pupil should be expected and encouraged. A very usable textbook.

Children's Great Texts of the Bible, edited by James Hastings, D.D. Charles Scribner's Sons.

There are to be six of these volumes of sermons for children, of which three are now ready. The texts in these first three volumes are taken from the books of Genesis to Isaiah inclusive. The sermons differ from those in most existing so-called children's sermon books in the fact that they are genuine sermons upon texts taken from the Bible and liberally illustrated with stories. This is what a children's sermon should be, but in most of the many books that have been issued as helps for pastors desiring to preach special sermons for children there are only stories with morals tacked on in the most obvious and irritating fashion. Children like the advice, counsel, instruction and admonition of a real sermon if the truths are made clear through stories illustrating the text, and they profit by such sermons. But they invariably react against anything that starts out to be a story and then is made over into a sermon by an obtrusive application which breaks the thread of the story or is added after the story is finished.

Dr. Hastings says that these books are intended not to furnish sermonettes for preachers to read, but "material in plenty to make his own sermonettes interesting and memorable." Neither are the books designed for pulpit and church use only. Parents in the home, and Sunday-school teachers, also, will find here a great mine of material for illustrating the lessons they teach week after week. The titles of the sermons are so worded as to arouse interest in what is to follow. "Camouflage" is the title of a sermon on Jacob's Deceit.

"What a Ring May Mean" introduces Joseph's Exaltation. "The Little Word But," is the title of a sermon on the text "But he was a leper."

An interesting deviation from the sermonic method is found in a series of eight word pictures of events that happened on Mount Moriah from the time of Abraham to the triumphal entry of General Allenby leading the victorious allied troops into the city of Jerusalem on December 11, 1917.

The School Hymnal. A book of worship for young people, edited by Milton S. Littlefield with the collaboration of Luella Gardner Littlefield. A. S. Barnes Company.

A careful study of this book reveals that the principles upon which it is constructed are exemplified in every detail. These are the principles as stated in the editor's note:

"First, that the hymns shall be good as literature and shall possess lyric quality. Second, that the hymns shall express those attitudes which are normal to the religion of young life." As would be expected with such a purpose, one finds that this book is a collection of inspiring religious poetry set to music, and that the words express such attitudes as praise, loyalty, fidelity, heroism, good will and service and the deepening consciousness of the rule of God in his world. Care has been taken to select tunes which are good music and which fittingly express the thought of the hymns.

There is a wide range in the type of music used in this book. Some of the best of the gospel hymns have been included, and there are thirteen selections from oratorios.

The only set services of worship are those arranged for Easter, Christmas, Thanksgiving and a Patriotic Service. The masterpieces of Scripture poetry have been arranged for responsive readings, and there are two pages of prayers. A general order of service for Church schools is given in the front of the book, but while it is intended that the form of the worship shall be more or less fixed, it is expected that the elements will be changed or elaborated as the occasion may demand.

Little Bunnie Bunniekin; Little Mousie Mousiekin; The Little Puppy that Wanted to Know Too Much; The Cock, the Mouse and the Little Red Hen; Grunty Grunts and Smily Smile Indoors. Henry Altemus Company.

These are five small books for small children. The four first mentioned are interesting stories well illustrated in color. They, like many other books that are issued in these days for the children, are an imitation in style of the original Peter Rabbit Stories by Miss Beatrice Potter.

They are not as fine, however, in style of writing or type of illustration as those stories are, but they are good and will be well liked by the children. As to the Grunty Grunts book, one may well question the advisability of giving it to children. The mere description of the undesirable conduct of the Grunty Grunts would be suggestive to some children of things that they had not thought of doing before. The unfortunate part of it is that what Smiley Smile does would seem much less attractive to the average child than the naughty deeds of Grunty Grunts. One is reminded while reading it, of the mother who said to her children as she went out one rainy summer day, "Don't put the kittens in the Baltimore heater while I am gone." Since she must have known something about children one can but wonder at her surprise when she found on her return that a plumber was needed to release the kittens from the heater pipes.

The Homes of Your Community

(Continued from page 230)

heart. Come, let us work together for him." For the likeness of the Father may be glimpsed underneath most unpromising squalor and sin; let us claim their kinship for these prodigals, and lead them home to their Father's house.

We shall find a test of our success in the reaction to our work in the main school. As an increasing number of individuals and classes find themselves included in the home division plans for interesting the indifferent, that spirit of exclusiveness which is frequently present in classes above the junior, the reluctance to open their perfect circle to admit a stranger should give place to an eager welcome of new members. And those men and women who are willing only to sit in class and be hearers of the word, refusing to give either time or strength to further the educational work of the school, should find in the home division idea that which will draw them out of their selfish contentment into active service.

Work? Yes, it means work. We who are seeking to promote the growth of the kingdom of God through the agency of the Church school are not asking for a six-hour day. We must give continuously the labor of heart and head and hands. Sowing the seeds of truth in the hearts of little children; guiding parents as they tend and water and prune; showing young people that the Father's business is the most momentous business of life and that they, too, must be about it; salvaging human energy for the accomplishment of good and not evil purposes; serving, comforting, challenging, conserving—that is the work of the home division, calling for our highest talents and the most absolute consecration.

Current Motion Pictures

THE following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the indorsement of the League that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 Fourth Ave., New York City, N. Y.

The Courtship of Miles Standish. 5 reels. Exchange, Argonaut Film Co.

It's a Great Life. 6 reels. Exchange, Goldwyn. Story by Mary Roberts Rinehart. In part two, cut scenes of fight with cannibals. In part three, cut subtitle, "blamed ass." In part six, cut subtitle containing the word "damned."

Honest Hutch. 6 reels. Exchange, Goldwyn. Will Rogers.

The Huntsman. 2 reels. Exchange, Fox. Clyde Cook comedy. Cut scenes of bathing girls.

Skinner's Dress Suit. 5 reels. Exchange, State Rights. Victor Kremer Re-issue, featuring Bryant Washburn.

Nippon, the Land of the Mikado. 1 reel. Producer, Prizma; Exchange, Select. Trip across the Pacific, lifeboat drill, Japanese fishing fleet, making toy paper fish, the boys' festival, lumbering, the Hodzee River and Rapids.

Waves of Fuenterabia. Blue Fishing Nets—The Storm. 1 reel. Exchange, Beseler Educational Film Co. A series of water scenes.

Tropical Nights. 1 reel. Exchange, Educational Films Corp. of America. Robert C. Bruce West Indian scenic, tropical foliage, tree fern, cocoanut palm, sunset, cloud effects, moonlight, and water scenes.

Mules and Gob Talk. 1 reel. Exchange, Educational Films Corp. of America. Views in various sections of Yellowstone Park, animals which inhabit the park, herd of elk the largest, about 2,000, rab-

bids, antelope, mountain sheep, marmots, buffalo, and mule deer.

Down in Dixie. 1 reel. Exchange, State Rights. Kineto Review No. 36. Scenes of the Cumberland Gap, Cumberland folk are referred to as "16th Century Americans," attending "Sunday Meetings," oxen used to haul the timber from the forest to the river, moss-hung forest, old hermit, swamps are being reclaimed for rice culture by dredging, quaint streets of a Southern city, old Mississippi steamboat, transshipping bananas for the North, old molasses mill, boiling down the syrup.

Adopting a Cub. 1 reel. Exchange, Goldwyn. Photographed by Irene and William L. Finley of the National Association of Audubon Societies for protection of wild birds and animals. A little bear cub, who has lost his mother, is found and adopted. Shown playing with the children and a dog. Cut cartoon at end of reel.

Quaint Isle of Markon. 1 reel. Exchange, Educational Films Corp. of America. Views of Island near Holland, sailing vessels, fishermen, dress, and homes of people, canals, bride and groom, close-ups of children and babies.

The Art of Diving. 1 reel. Exchange, Educational Films Corp. of America. Annette Kellermann in a slow motion analysis of perfect diving form.

Jean and Her Family. 1 reel. Exchange, Beseler Educational Film Co. A dog and her puppies. A study in cats. A kitten's first meeting with a mouse, studying birds, etc. Juvenile picture.

The Petrified Forests of Arizona. 1 reel. Exchange, Beseler Educational Film Co. Scenes of Holbrook, Arizona, in Navajo County, perhaps the most famous petrified forest, 1,800 acres covered by prostrate monarchs of a prehistoric woodland, piece of petrified tree which before the Miocene period of geology—or approximately 2,000,000 years ago—housed in its leafy branches what species of strange birds, actual grain and fiber of the wood perpetually preserved in stone, fragment of trunk shows how silica has filled the wood cells. How mountains grow.

Wild Animal Study No. 2. 1 reel. Exchange, Beseler Educational Film Co. The jerboa, a small four-footed rodent very agile and graceful in its movements, the species shown are natives of African desert, lives in colonies, in holes dug in the sand, not unlike a small kangaroo in form, the hind legs are six times as long as the front ones, destructive to the crops. The hedgehog is about one foot long and with the exception of his feet, face, and stomach, is covered with black stripes, tipped with white, after being buried all day in the ground, comes out at sundown in search of food, jaw and teeth of the hedgehog, at the moment of attack the hedgehog rolls into a ball by means of a series of special muscles in its skin, in this form it looks like a big chestnut burr.

The Banana. 1 reel. Exchange, Goldwyn. Jamaica, banana industry, grubbing the fields, coolies, power furnished by cattle, cocoanut, a drinking fountain, banana plantation ten to twelve acres, planted like

corn 125 to 175 bunches per acre, counting the bunches, 135 bananas to a stem, shipping them, 42,000,000 bunches consumed annually in United States, on the market, 176 varieties.

Edgar, the Explorer. Reel, 2. Exchange, Goldwyn. Remarks: Booth Tarkington comedy. In part 2, cut scene where children make faces at the maid.

As Fancy Paints. Reel, 1. Exchange, Famous Players-Lasky Corp. Remarks: Paramount-Post Nature Scenic. Rivers that flow in majesty, sunny lakes and venerable woods, crystal streams, aged mountains.

Climbing the Cataracts. Reel, 1. Exchange, Educational Films Corp. of America. Remarks: Indians set salmon traps, curing and smoking salmon, the "Cache" where fish is stored. Through Winding Walls. Views of Ausable Chasm in the Adirondacks, Rainbow Falls, the Elephant Head, Smugglers' Cave, the Table Rock, going down the stream in boats.

Life in Our Ponds. Reel, 1. Exchange, Beseler Educational Film Co. Remarks: The water snail, the dragon fly is born of a simple aquatic larva, on the back can be seen the forming wings of gold which will unfold on the perfect insect, the salamander, the caddis, the May fly is a little white butterfly which lives two or three days, the triton resembles the salamander, the stickleback is a fish about one inch long, the boat fly, the ostracoda, the daphnia, the water beetle.

The Eden of the Pacific. Reel, 1. Producer, Prizma; Exchange, Select. Remarks: Hawaii and its environs, scenes of the night-blooming cereus, for which Hawaii is famous, scenes of historical interest taken principally in the Honolulu district.

The Catalanion Coast. Reel, 1. Exchange, New Era Films, Chicago. Remarks: Colored travelogue of the rugged coast of Spain; scenes of Mount Blanc above the clouds, Temples of India and Abbey of Pavia.

On the Frontier of Thibet. Reel, 1. Exchange, New Era Films, Chicago. Remarks: Scenes of the once "Forbidden City."

The Evolution of a Silk Worm. Reel 1. Exchange, Beseler Educational Film Co. Remarks: Silk worm feed on mulberry leaves, starting to spin its cocoon in the brushwood branches of echelletes, provided for them, diligently working inside its cocoon, in about two weeks the worm has changed to a moth, which emerges from the cocoon. Cambodian spinners at work.

Insects That Mimic. Reel, 1. Exchange, Beseler Educational Film Co. Remarks: A caterpillar that mimics a leaf bud, giant weevil of Central Africa, which mimics death when annoyed, the cone head locust, leaf winged locust, the walking stick, the walking leaf or maylasi. Insects that sing. Male field cricket, house cricket, the Katy-Did, the locust.

Crowning King Blizzard. Reel, 1. Producer, Chester-Outing. Exchange, Educational Films Corporation of America. Remarks: Winter scenes in Canada and the Adirondack Mountains, a movie camp used for the filming of snow scenes for pictures, etc.

Silver Harvest. Reel, 1. Exchange, Educational Film Corp. of America. Remarks. Scenes of the sardine industry in Breton. Nets drawn up on the beach by oxen, preparing the fish for canning.

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